

The Leader

"THE one Idea which History exhibits as evermore developing itself into greater distinctness is the Idea of Humanity—the noble endeavour to throw down all the barriers erected between men by prejudice and one-sided views; and by setting aside the distinctions of Religion, Country, and Colour, to treat the whole Human race as one brotherhood, having one great object—the free development of our spiritual nature."—HUMBOLDT'S COSMOS.

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News of the Week.

HOPE and endeavour—that should be the moral of the week. The country teems with acclivities in every quarter and in every class. Obstacles there are in plenty,—terror and crime; but the greatest amount of action and strength is brought to bear upon the highest objects, and the greatest amount of combination also. The best organized conspiracies now before us are those in favour of humanity and its advancement.

The Lancashire public education movement, for example, which collected from different parties so large an assemblage on Easter Monday, is amongst the most promising movements of the day, not only for the extent of good which it may achieve, but for the prospect of immediate results. The working people are alive in every great town; and they are receiving efficient assistance from individuals of the educated classes. Scarcely a day, again, passes, but we hear of new recruits, in the service of the working man from among those who have hitherto stood aloof. While the Lancashire men are fighting their own battle on the Short Time question, and the needlewomen are receiving eleemosynary aid from scions of the Aristocracy, and grandees of the city, associated workmen in Castle-street are boldly facing the competition with capital; and similar associations are following the example.

The Ecclesiastical dispute has assumed a larger aspect than it bore while it was a mere quarrel of discipline between the Bishop of Exeter and this or that clergyman. Questions of principle have been raised,—the relation of an establishment to the state; the proper function for an Ecclesiastical incorporation. And not only the litigious, but some of the most earnest and discreet men both in the clergy and laity are engaged in active consultation on that course which may appear to be the best for the future.

Before these popular and social movements the official activities sink to the grade of peddling. The movements of Ministers in and out of town are chronicled; but the repetition of the record is tedious, and suggests nothing but the question, What is the use of all the motion? Lord Seymour is re-elected for Totnes, after his appointment to be Chief Commissioner of Woods and Forests. What then? Perhaps he may be a more effective officer than the Earl of Carlisle, but certainly he is not a man whose presence in the Government is more advantageous to the people. Lord Carlisle may not be able to do much, but he maintains a true-hearted spirit. In some respects his function in a Ministry has been that of a female in the household—to cheer the hopes, and keep up good feeling. Lord John Russell goes to see Manchester and the curiosities thereof, and to reside with Sir Benjamin Heywood. The principal

natives show him factories; the aldermen and town council read him addresses, and hope that he will come again, which is likely enough; but one will look to the debates with some curiosity to see the practical results of his commercial visit.

Ministers have been censuring Sir Charles Napier for "indiscretion," in criticizing their naval administration—and it is very indiscreet, manifestly, if he is looking for preferment. The naval authorities have just curtailed the amount of grog issued to men in the Navy; and a physician suggests that total abstinence tends to scurvy. Doubtful and small the Ministerial arrangements of this present week.

The greatest crop of events must be sought at home in the class of crimes and disasters. Mothers and fathers of families are carrying out the Malthusian dogma with a stupendous rigour; and tardy equinoctial gales blowing back the sun of April are depopulating our floating navy.

In the English possessions abroad, we notice signs of future commotion, rather than much present action. In Canada, for instance, some recent elections indicate a considerable progress in the new doctrine, that the colony should be "annexed" to the United States; but to the English reader the details are as yet too scattered to be either very significant or very interesting. Nova Scotia, which was long before Canada in commencing the practice of "responsible government," is also preparing for a further extension of that principle. That is to say, the colony is taking steps towards bringing the administrators of Government under a more direct and detailed responsibility to the local Parliament.

On the opposite side of the globe, in India, divers military adventures attest the unflinching bravery of our troops, and also attest far too generally a disposition among the natives in the border provinces to treat British authority as anything but a settled matter. Settled of course it will be, but at what cost? To us in England it is chiefly a matter of money accounts; we look with anxiety, not to the military results, but to the total of the bill.

Peace is yet maintained in Europe, but in all directions rumours of warlike preparations are rife. Turin is to be surrounded with fortifications; Trieste is in process of being fortified; Austrian reinforcements are entering Italy; Wurtemberg puts its army on a war footing; Prussia also prepares; Russian troops continue to hover on the frontiers of civilization. All this may mean no mischief, save to the people; but it indicates the unsettled, feverish state of Europe. There is, however, incentive enough to war, if the squabbles between the Governments could have anything serious in them. Prussian Germany at issue with Austria and her allies; Prussia at enmity with Denmark; Russia angrily protocolling Prussia and backing Greece against Lord Palmerston.

Austria dictating to Tuscany to refuse the mediation of Sardinia between Tuscany and England. Add to these the insurrections (fomented by Russia) in the Turkish dependencies; reports of disturbances in Milan, and even of "hostilities between some of the German states;" and there is surely fire enough to kindle Europe, could it be all in earnest. But mediation is the order of the day. Austria already begins to draw in her claws; Prussia will hurt no one; Lord Palmerston is not so terrible as he would appear. There may be some little bickerings among the Powers; but the *entente cordiale* is not endangered. In truth, the European Governments need their increase of force to keep down their discontented subjects.

The peoples' manifestation of indignation may be better credited. Polish deputies withdrew from Erfurt, will not recognise a German Parliament that would keep any portion of Poland as German territory; German inhabitants of Schleswig-Holstein will be bound by no "contracting powers" to Denmark; new religious communities are springing up in Bohemia, new Hussites, perhaps, at all events not without some political purpose; and meanwhile Austria flings away her last chance by alienating her Slavonian subjects,—breaking faith with them as of old, prohibiting their papers, forcing the German language upon them, driving them toward Russian Pan Slavism. Young Italy yet lives and hopes. Rome relents not, even at the probability of the Pope's return: a return, however, not believed in; nay, some will say, that he does not intend it, but leaves Portici only that he may give his French allies the slip, and throw himself into the arms of Austria. Shame abroad and utter discord at home sum up the state of France. Throughout the whole of Europe these are the elements of strife—more, perhaps, than the Princes fancy.

Greece still refuses to succumb to "Downing-street," though her ship-owning population is ruined by the blockade, Greek vessels everywhere lying idle, and the loss already estimated at 30,000,000 of drachms. Unless the "Protecting Powers" speedily protect her, Greece will be ruined by her best friend!

LORD JOHN RUSSELL IN MANCHESTER.

Lord John Russell, Lady John, their infant child, with Mr. Grey, Lord John's private secretary, and suite, arrived in Manchester, on Tuesday, by the day-mail train. Sir Benjamin Heywood was in waiting to receive his guests. The passengers who arrived by the same train, and the friends awaiting their arrival, saluted Lord John with a hearty cheer, which was taken up and re-echoed by a more numerous assemblage collected outside the station gates. Lord John Russell, who appeared in good spirits, though somewhat pale, bowed in acknowledgment; and the party proceeded rapidly through the town to Clarendon.

On Wednesday Lord John visited a number of the principal manufacturing establishments in Manchester and the neighbourhood. The corporations of Manchester and Salford adopted addresses at meetings held for that purpose on Wednesday.

On Thursday the Salford address was presented to him by the Mayor, attended by the principal members of the Council, in the large room of the Salford Public Library. Lord John immediately afterwards proceeded to the Town-hall in King-street, where the address of the Manchester Town Council was presented to him by the Mayor and Aldermen of the borough.

In consequence of the public announcement of the intended visit of Lord John to Manchester, a joint meeting of the two central committees of Lancashire and Yorkshire was held at Manchester on Monday, when an address to his lordship was unanimously adopted, and a joint letter from the secretaries of the two committees was immediately dispatched, requesting to know if his lordship would receive the address by deputation, or otherwise. On Thursday morning his lordship wrote to say, that it was not his intention to receive any addresses except from the corporations of Manchester and Salford.

THE LANCASHIRE EDUCATION MOVEMENT. GREAT MEETING IN MANCHESTER.

One of the most remarkable meetings held in Manchester for many years took place on Monday, in the Townhall. Its object was to consider the propriety of a petition to Parliament in favour of establishing a general system of secular education, to be supported by local rates, and managed by local authorities, specially elected by the rate-payers. The meeting was called by Mr. John Potter, mayor of Manchester, in consequence of a requisition to that effect signed by 500 of the most respectable merchants, manufacturers, and other inhabitants. So great was the anxiety to be present at this meeting, that a crowd of people almost sufficient to fill the hall had taken up a position in front of the entrance as early as nine o'clock. The doors were open at half-past ten, and the rush was tremendous; in less than ten minutes the hall was crowded to suffocation. Reports were current that the Church party, acting with the Reverend Hugh Stowell, had formed an arrangement with some of the Irish lodges of Orangemen in the borough to pack the room, which is said to have been borne out by the fact that amongst the people first crowding into the hall, and who commenced shouting and creating great uproar, were a number of rough, uneducated Irishmen, whose feelings and tastes, uninfluenced, were not likely to lead them to such a meeting.

The Mayor presided, and amongst the gentlemen occupying seats on the platform were Sir Ekanah Armistage, late mayor, and a large number of the Established clergy and Dissenting ministers, and also of the aldermen and councillors of the borough. Some thousands of people, who could not gain admission when the hall was full, remained in the open air, and were addressed in favour of the scheme by Dr. Watts and other persons.

In moving the first resolution, the Reverend J. F. TUCKER gave a clear and vigorous outline of the arguments in favour of such a system of national education as the one they were met to consider. The mode in which he and his friends proposed to provide for the effectual education of the people was the one best suited to our British independence. "It retains the municipal element of our constitution, and instead of entrusting the support and management of schools to the whim of the Ministry of the day, or to committees of Privy Council, it entrusts the support and management to the people themselves." Another leading feature was the fairness of the principle on which the system was based:—

"Under this system nothing will be taught in the schools but what all men must acknowledge to be true. There will be no danger of one man teaching one doctrine in one school, and of another man teaching an opposite doctrine in another. (Cheers.) There will be no danger of one schoolmaster enforcing the creed of Mr. Gorham, and another the creed of the Bishop of Exeter. (Loud cheers.) I ask those who take the trouble to hear me whether this is no advantage. For my own part, I hold it as a great principle that no part of the funds to which all contribute should go to the support of opinions from which any conscientiously dissent. Under this system there will be committed no injustice such as this. All that would be taught in these schools would be such as we should all agree upon."

They were met with the objection that there scheme was irreligious, but this was easily disposed of. Those who contended that the more intimately a man becomes acquainted with the works of God, he will lose his reverence for the word of God, threw discredit on religion by their bigotry:—

"Is it likely that the man who merely looks at the surface of religion must needs be a more devout man than he who penetrates and dives beneath? Is it likely that the workman will deteriorate in religious feeling just as he increases in intelligence to trace the wonderful affinity and cohesion that are observable in the material creation? For myself I should be afraid to utter a sen-

timent such as that. Once convince me that the more a man obtains of knowledge, the less he is likely to preserve his piety; once embue me with the sentiment that ignorance is the mother of devotion, and then, whether I chose to retain my ignorance or no, I should certainly give up my devotion altogether."

Shortly before his death, Dr. Chalmers put forth the opinion, that, in consideration of all the difficulties of this much-vexed question, the best way would be to go to Government for a secular scheme of education, and leave it to the religious denominations to supplement religion. Mr. Tucker concluded by moving that the following petition be signed, on behalf of the meeting, by the mayor as chairman:—

"This petition humbly sheweth,—
"That the large amount of intemperance, vice, and crime, which exists in England and Wales, is, to a great extent, owing to prevalent ignorance, and to the main cause of that ignorance, namely, an insufficient and defective provision for popular education."

"That, as her Majesty's subjects have long enjoyed the benefits of a large share of self-government, their rights and their liberties alike require that parents should have a direct influence in the origination, the maintenance, and the direction of public schools."

"That inasmuch as various forms of opinion in regard to religion prevail in the country, and large numbers of persons stand aloof from existing religious communities, freedom from sectarian and denominational peculiarities ought to characterize any new educational enactments."

"Your petitioners, in view of these facts and convictions, earnestly entreat your honourable House to establish by law a system of education which, excluding all theological doctrines and sectarian influences, supported by local rates assessed on the basis of the poor's rate, and managed by the local authorities specially elected for that purpose by the rate-payers, may afford to all, especially to the untaught and neglected, opportunities free of charge for a thorough training in useful knowledge, good principles, and virtuous habits."

"And your petitioners, &c."

The Reverend J. J. TAYLOR, D.D., seconded the resolution. Although not a member of the Lancashire Public School Association, he was warmly in favour of the objects which they were aiming at. He was not, however, as much afraid of the meddling of Government as some of them were. He did not fear the power of the state. He thought our danger came from another quarter, "from a power which puts aside authority at every point, and would fain put itself at the head of the state."

The Reverend HUGH STOWELL, M.A., rose amidst very great confusion, and was a long time before he could obtain a hearing. He proposed an amendment in the following terms:—

"That, instead of the petition which has been submitted, the following be the petition addressed to both Houses of Parliament, to be signed by the mayor on behalf of this meeting:—"That your petitioners are deeply persuaded that, in order that education may be of much avail to a country, it must be Christian education. (Cheers and hisses.) That it is the duty of the state to provide such education and no other for the children of the poor in this Christian land; and that they regard with strong disapproval a bill now before Parliament for providing secular instruction for the people, without at the same time securing that it should also be Christian in its character. ('Oh! oh!') Your petitioners therefore pray your honourable House to reject that bill, and to sanction no measure for the furtherance of national education which does not make provision for the moral and religious, as well as the intellectual, culture of the children of the poorer classes."

He commenced his speech by claiming credit for having always been the poor man's friend, and he thought he was bound, in that capacity, to lend his aid in protecting the poor man's family from the disassociation of secular and religious instruction:—

"I oppose the system of the Lancashire Public School Association, because I conceive that it is an utterly inadequate system, as applied to man. For man is not simply a being formed for time, but capacitated for eternity; he is not merely a being who has an intellect to expand, but a heart to cultivate and moral affections to be trained, for God and for his kind. (Renewed confusion.) Are you afraid of truth? ('No.') If you dare not listen you are afraid of your cause, and are cowards. I am not afraid to listen to all your arguments; will you not listen to mine in return? (Renewed uproar.) We consider this scheme to be objectionable, because, while it secures intellectual culture, it makes no certain provision whatever for spiritual, moral, and religious cultivation. (Interjection.) It provides that the one shall be given, it forbids that the other shall be given. I have examined the scheme in vain to find that religious instruction is part and parcel of it. It reverses the proper rule of our conduct in regard to the things of time, for we are taught 'to seek first the kingdom of God and his righteousness.' But the Lancashire Public School Association appears to me to intend the order, and to say, 'Seek first the secular, and afterwards seek the spiritual and the eternal.'"

In reply to those who say that the state has nothing to do with religion, he contended that, if the state was bound to educate the people at all, it was bound to educate them in the very best manner. "If a state makes no provision for the Christian and the moral, that state is unfaithful to herself, and to the best interests of the community." He pointed to Scotland and France as exhibiting the practical result of the two kinds of education:—

"My Christian friends, the practical touchstone is to be seen in Scotland. It is to be seen at this moment in semi-infidel France. (A Voice—'They have a religious system of education.') I say in infidel France, where the bitter fruits of that system are such a fearful amount of Socialism and Communism. There it is clearly proved that such a system, in the upshot, will lead to a fearful recoil upon despotism; for such despotic measures are now being adopted in France to maintain public tranquillity and protect life and property as I pray God may never be demanded in our own free land. (Loud cheers.) I believe I am not making an unwarrantable assumption when I trace the disorder and disorganization that affect that unhappy country to the system of education that has been upheld by the Government in that land; and I appeal upon this subject to a late article in the London Times. ('Oh! oh!') I appeal also to the incendiary principles and democratic revolutionary doctrines of the secular schoolmasters of that country. It has been proved that they are the normal teachers, and that their schools are the normal seminaries of Communism, Socialism, anarchy, and ruin."

They had been told to look to America, to New England, where a similar system of education was in operation. But so long as their model state held fast to the accursed slave system—Here Mr. Stowell was met with cries of "No, no!" and began to see that he had made a blunder. "I retract the expression then," said he; "but I object to the model, because New England is a small state with a small population." It was a gross mistake that they would conciliate popular favour by leaving religion out of their scheme:—

"I have no hesitation in saying that if you were to poll the inhabitants of Manchester you will find that, of the Protestant population of this city, there are not one-tenth of the whole who would say they would not send their children to school because the Bible is read there. It is a libel upon the working men of Lancashire and of England to say that the Bible is a bugbear in the schools. Why, the working men of Lancashire would not send their children to a school where the Bible is shut out; but to a school where the word of God is upheld as the rule and standard. They say they don't wish to exclude the religious, but the sectarian element. Then, let their plan include the whole Bible, and I will not oppose them any longer. (Loud cheers, and cries of 'What version?') I would consider that the proper one which I conscientiously believe to be the best; but I would not withhold grants from schools where other versions were taught, if the whole Bible were introduced. I ask the gentlemen who have spoken, 'Do they brand the Bible as sectarian?' If you say that you exclude sectarian instruction, and that next you exclude the word of God in its integrity, is it not a legitimate inference that you brand the Bible as sectarian? ('No, no!' and uproar.) I will never cease to hold up my hand against any system which excludes the Bible upon any grounds whatever. (Cheers and hisses.) It may be said, 'Give secular education without the Bible to those who seek it.' Then I say, 'Let them support it themselves; and not take money out of my pocket to support a system of which I cannot approve.'"

The Reverend CHARLES HAYDON, who called himself the representative of the Wesleyans, seconded the amendment. If they called for uniformity, he said, let them have it; but he called this scheme uniform only in one thing—and that was in irreligion. If they meant to ostracise the Bible, and to give encouragement to the infidel, this system would do it.

The Reverend WILLIAM M'KERRON advanced, amidst loud cheers, to support the motion. He complained that the opponents of the resolution did not state the grounds of their opposition very clearly. A great deal had been said about the value and importance, and he perfectly agreed with what had been said on that head; but that was not the subject they had met to discuss. They had met to consider what were the best means to secure a better and more extensive system of education than that which now exists.

"It is a lamentable fact that, although we have had a church established by law, which has had at its command about ten millions of money—(Loud cheers)—yet, notwithstanding all the religious and secular appliances which that church can command, and which that church ought to have employed, we have one-third of our people unable to read, nearly one-half unable to write. It is unquestionably true that there are at the present time 750,000 children between the ages of 5 and 12½ years that are receiving no instruction whatever, neither secular nor religious, and it is equally true that every 10 years we cast out upon society somewhere about 1½ million of souls that have received no education, no secular instruction, no religious and moral training. I ask, then, is such a state of society to exist? Look at the facts of the case. We now pay £8,000,000 for poor-rates. Although our population has not doubled since the commencement of the present century, yet crime has increased five-fold. We pay £2,000,000 for the prosecution of criminals, and we lose by public theft somewhere about £3,000,000. Now, then, it is perfectly evident that the educational agencies hitherto at work are not adequate to the circumstances of the country. We have been told of what voluntarism has been doing of late; and, by the gentleman who last spoke, that, under the system of the minutes of council—with which, forsooth, we ought to be content—education has been working well and rapidly. Now, I protest against those minutes of council, because they are contrary to the rights of conscience. They introduce religious principles—they pension and endow all sects and parties—and it is to me a marvel that men professing to be interested in par-



tical religious principles can hear advocated the continuance of a system which endows Roman Catholic, and Unitarian, and Presbyterian, and Episcopalian, and Methodist all alike. (Cheers.) But Mr. Stowell tells us that all education should be of a Christian kind. I suppose he means by Christian education the peculiarities of his own particular sect or party." (Cheers.)

"Mr. Stowell: The religion of the Bible."
"Mr. McKERROW: The Bible. I am glad to find we have that concession. (Cheers.) We have been told that it is the duty of the state to establish religion; and Mr. Stowell has quoted a passage of scripture (very little applicable) in support of his argument, that the powers that be are ordained of God. And he intended to show, I suppose, that these powers were in duty bound to impart to us a religious education. Has he forgotten that the powers of which the apostle Paul was speaking were heathen powers; and if there is any force in his argument at all, those powers were bound to establish the heathen religion; and not only so, as the state must only establish that which it believes, it may establish any kind of error, or any class of religious opinions."

Mr. McKERROW went on to advocate the rights of conscience. Every man should think for himself with regard to religion. That was a matter which lay between conscience and God. Where could they find infallibility?

"Unless Mr. Stowell can work some miracle on behalf of those evangelical sentiments that he and I hold together, and unless he can give some sign from heaven that he and I know better than our neighbours what is the truth, I contend we must allow freedom of opinion, and let every man stand or fall to his own master. We have, for example, Jewish subjects. Are we to introduce the whole Bible into our public schools, contrary to their wishes and right to judge for themselves. They reject the New Testament. Well, I ask, if we are to have the Bible, which version of it are we to have? I see no right we have to exclude the Douay version, and to insist on the authorized one; and therefore, finding we cannot agree about this, I say let us have simply a scheme of secular and moral instruction and education. Is it absolutely necessary to introduce the Bible into our national schools, or into any class of schools supported at the public expense. Secular knowledge is a subject in itself. We all recognise the advantages of reading and writing, and being able to carry on the correspondence and business of life. I hold that a philosopher is better than a savage, and that an educated man is less likely to become a vicious man and a disturber of the public than the man who has been trained in ignorance and vice. I object to the reasonings of our opponents in reference to the forcing of religion upon the community; because I hold it absurd to maintain that we are to give no enlightenment to a people unless we can give religious knowledge and opinions along with it. Have we not duties which we are bound to perform to our fellow-subjects in that misgoverned and oppressed land of India? We have millions of Hindoos and Mohammedans there, and is it to be said that we are not to communicate to them secular knowledge, and endeavour to civilize, elevate, and improve them until we are able to force our religious opinions upon them? They will not, as heathen or Mohammedan, receive our religion; and the arguments of our opponents, if worth anything at all, come to this, that we are to allow India to become a scene of carnage, desolation, and oppression, and that we are to bring out from the people all we can obtain, and communicate to them no secular knowledge, because, forsooth, we cannot give them along with it the Christian religion."

Instead of holding, as Mr. Stowell did, that religion would suffer from the establishment of a secular system of education, he felt persuaded such a measure would greatly tend to promote the extension of sound religious instruction. In conclusion, he told them that it was vain to oppose this great popular movement in favour of education.

The Reverend JOHN BYEWATER spoke for the amendment: much confusion prevailed now, the meeting having become very impatient.

Mr. PETER RYLANDS supported the motion. They had been told by Mr. Stowell that they were asking for an untried system; but his reply to this was, that it had been tried in the New England states, the most enlightened democracy in the world, and it had answered exceedingly well there.

Dr. JOHN WATTS supported the motion, speaking through considerable interruption. In reply to Mr. Stowell, he said that gentleman had pointed, as a warning against what he called an irreligious system of education, to the fate of a neighbouring country—to France; but never let it be forgotten that the national education of France was under the priesthood up to the time of the great revolution. Revolutions are not the consequence of secular education, but of ignorance and the increase of population where there was no bread.

The MAYOR proceeded, after a stormy debate of five hours, to put the question. The result was, that the amendment was negatived, and the original motion carried by a large majority. The announcement of this result was received with deafening cheers.

During the chief meeting, in the hall, there was a larger meeting outside, by which the petition was adopted almost unanimously.

THE GORHAM CASE.

The clergy assembled last week at the rural deanery of Wakefield agreed to a series of resolutions, asserting that the power now existed in the Privy Council

to interpret the formularies of the church by a final judicial sentence is "an infringement of the fundamental right of the church, and at variance with the law of Christ; and that for the redress of such grievance it is necessary by Act of Parliament to exempt questions of doctrine and other matters purely spiritual from the cognizance of the Privy Council, and refer them to an appellate tribunal to be devised by the church in convocation,—the judgments of such tribunal to be binding in the temporal courts."

The clergy of Bristol and its neighbourhood have presented an address of sympathy to the Bishop of Exeter, supporting the prelate.

The following protest has been affixed to the doors of Christchurch, St. Pancras:—

"In the name of the Holy and Undivided Trinity. Amen.

"Whereas the Catholic faith in the article of the remission of sins in holy baptism hath been lately publicly denied;

"And whereas the Judicial Committee of the Privy Council has, in the case of Gorham v. the Bishop of Exeter, reversing the judgment of the Court of Arches, declared a priest of the Church of England, guilty, as we believe, of such denial, fit to be instituted by the bishop to the cure of souls;

"And whereas it has become necessary, in consequence of this decision, that the Church of England should free herself without delay from the guilt of participating in any denial of the Catholic faith in respect of such article;

"We, the ministers, churchwardens, and others, of the church of Christchurch, St. Pancras, do hereby, on the grounds aforesaid, protest against the institution of the said priest to the cure of souls, and do appeal to a lawful Synod of the Church of England to declare, without delay, the doctrine of the Church of England on the Holy Sacrament of Baptism, and we do hereby most earnestly beseech our bishop to use all means in his power to obtain the immediate assembling of such lawful Synod.

(Signed) "W. DODSWORTH, M.A., Perpetual Curate.

"E. STUART, M.A., Assistant Curate.

"JOHN DAVID CHAMBERS, } Churchwardens

"WILLIAM LYON, }

"Christchurch, St. Pancras."

SIR CHARLES NAPIER AND MINISTERS.

A lengthy correspondence of Sir Charles Napier with Sir Francis Baring and Lord John Russell, referring to Sir C. Napier's letter to the *Times* on the abuses in the navy, has just been published. In the first letter Sir Francis Baring intimates his official disapprobation of the admiral's newspaper exposures, considering that he set a most unfortunate example to the service; and he winds up by saying that he doubted Sir Charles's "discretion." Sir Charles replies that he had attacked bad measures, not men; he instances Captain Berkeley, the Duke of Wellington, and others, as having set him the example of plain-speaking; and rebuts the doubt of his discretion as an opinion not held by any other member of the Admiralty. Unsatisfied, Sir Charles addressed a letter to the Admiralty, complaining that his second in command had been placed over his head, which he believed to be in consequence of Sir Francis's doubt. To remove this doubt he says that he called on Sir F. Baring, who treated him with great indignity; that he had been affronted and insulted, and that no officer of his rank and service had been so treated. He imputed Sir F. T. Baring's impression to the scurrilous attacks of a morning paper. To this the Admiralty replied that they doubted his discretion in troubling them with the matter. The next of Sir Charles's letters, also to the Admiralty, reiterated the complaint of Sir F. Baring's treatment, and repelled the censure of the Admiralty. Merely the receipt of this was acknowledged. Failing to obtain redress from the Admiralty, Sir Charles Napier appealed to Lord John Russell, who replied that he concurred in the opinion of Sir F. Baring. The correspondence concludes with another rejoinder from Sir Charles, correcting certain points in the Premier's letter, and thanking him for remembering services in Syria, "after what has passed not likely to be again wanted in a hurry."

RETRENCHMENT IN GROG.

The committee appointed to inquire into the grog question in the navy has recommended several measures of effective reform. In the first place, the present allowance of spirits or wine is to be reduced one half, and the reduced allowance is to be issued at dinner-time. This will have a powerful effect in lessening the number of cases of drunkenness. By way of compensation for this subtraction from their grog, an allowance of 2s. 6d. per man per month is to be paid to second-class seamen and landmen, and of 3s. 6d. per man to able and ordinary seamen. Those who wish to give up the use of spirits entirely will receive a further amount of compensation equal to the cost of the reduced allowance.

As it is plain, from the evidence given before the committee, that the evening allowance of spirits now issued to the navy, is not fairly consumed, and that, instead of each man drinking his allowance, most of them abandon it in favour of the cook and his mate, they are not likely to complain much at the change.

It cannot be said to be any deprivation to the seamen to take from them that which they plainly show they do not require, whilst it would be a great boon to give them £2 2s. per annum in lieu. How many comforts for an aged and poor parent, the honest, hard-working, respectable wife, or a sister, would these two guineas provide!

Admirals, captains, and superior officers are not to receive any payment for the reduction in their rations, and no raw spirits are to be issued to any one, except under special circumstances at the discretion of the captain.

As bearing on the temperance question we have been much struck with some remarks in a letter from Dr. Vaughan of the Naval Hospital at Aden. He states that during last year he has had a very great increase in the number of cases of scurvy under his charge; "several ships have almost been disabled from it, and the worst cases seem invariably to be in such vessels as do not allow a portion of spirits." This is a startling fact for the advocates of total abstinence, and ought to be carefully inquired into. In the conclusion of his letter, Dr. Vaughan "would most earnestly suggest to charterers and owners of vessels the propriety of allowing a portion of spirits daily." Nothing is said as to whether the ordinary allowance of lime-juice was served out to the men on board the vessels in question.

ASPECT OF IRELAND.

So far as one can gather from the scattered items of information in the Irish papers, the general aspect of affairs is not quite so black as it has been; but the view is still chequered. In many parts of the country the farmers are planting potatoes to a larger extent than ever was known before. In Galway the quantity is said to be enormously beyond the average.

In Tipperary evictions are still as numerous as ever. Two-thirds of the tenants in the North Riding of Tipperary will, it is said, be turned out of their farms this year. As a natural result the exasperated tenantry revenge themselves by sending Rokeite notices, and these they follow up now and then by shooting an unfortunate steward, or a new tenant who has been guilty of the unpardonable offence of taking a farm which its former tenant had no wish to leave.

The tide of emigration still continues to flow from all parts of Ireland as strongly as ever. From Derry there has been a considerable increase in the number of emigrants during the first quarter of 1850 as compared with 1849. A large proportion of those who go to America have been enabled to do so through the assistance rendered to them by relatives or friends who have already settled there.

The cholera appears to be still very fatal in some parts of the South. In the hospital at Valentia the number of deaths this year from that cause has been seventy-seven. It is to be feared that its ravages will be more widely extended as the weather becomes warmer; especially as the next three months of the year are those in which distress generally falls heaviest on the peasantry.

The Repeal Association still continues to hold its weekly meeting, but the attendance is very slender, and the rent proportionately small. The amount collected last week, was £12 15s. 11d. The young Ireland party displays much more vigour. The *Kilkenny Moderator* mentions that the democrats of that city, in total disregard of the denunciations of the Roman Catholic Bishop of Ossory from the altar, on the two last Sundays, have arranged with the metropolitan directory to hold "a great aggregate meeting of the Democrats of Ireland, at St. James's Green, Kilkenny, on Sunday next." It is rumoured that Ledru Rollin and Feargus O'Connor intend to be present on this occasion.

EASTER IN LONDON.

The usual Easter festivities were inaugurated at the Mansion-house on Monday, by an entertainment in the Egyptian Hall, at which 350 gentlemen and ladies were present. The Lord Mayor was hospitably fervent in his delight at entertaining so excellent a company. M. Drouyn de Lhuys expressed his anxiety to see the friendly feeling at present existing between the French and English nations preserved and extended. The American Minister in the same strain declared that he had, that evening, partaken of the loving cup in the name of the twenty-two million inhabitants of the United States. The festivities of the evening were prolonged till a late hour.

By the working classes Easter Monday was celebrated with more of mirth and enjoyment apparently than we have witnessed for many years. This was, no doubt, partly owing to the marvellous improvement in the weather, compared with the previous week, and partly to the cheapness of food during the past months, which had enabled those who are employed to save a little out of their earnings for a day's recreation. Whatever the cause, however, it was pleasant to see the endless crowds of people bent on mere enjoyment, who thronged to the parks, and every other outlet from the smoke and bustle of London. As usual, large numbers went to Richmond, Hampton-court, and other pleasant spots along the

Thames; but the principal current was towards Greenwich, that being the greatest fair within reach of a Londoner, on Easter Monday. Not less than 100,000 persons are said to have assembled there on Monday, for the express purpose of enjoying themselves; indeed it is said that though Easter fell so early in the season this year, there never was so large a number of holiday people at Greenwich Fair.

There was no lack of visitors to the free exhibitions in London, most of which were crowded all day. At the British Museum there were no less than 30,000 visitors, an increase of five or six thousand over the highest number ever known before.

A MODERATE "REPUBLIC."

A Minister of Police for France is spoken of, the measures considered necessary for the maintenance of "order" being far too onerous to remain included among the duties of the Minister of the Interior. What with anti-Socialist propagandism, the discovery and inventing of plots, and razzias against the press, the defenders of "order" have really enough to do. Incessant vigilance is requisite; and so far do they carry it as to arrest even harmless Protestant clergymen—distributors of temperance tracts, and republican old women who, selling their coloured eggs (a Catholic Easter custom), cry them at "a penny the White and twopence the Red." So low stoops the vexatious pettiness of the President's police. Nor only in such trifling incidents can be discerned the spirit of repression that animates the reactionary party in France. Soldiers who have voted for Socialist candidates are ordered to Algiers, to the severer discipline of military governors there, whose notions of liberty may be divined from a colonist's letter, appearing in the *Evénement*, complaining that in the village of Montenotte, near Tenez, the governor threatens with expulsion those settlers who refuse to take wives (whether they want wives or not) from among a certain number of women of his selection. Schoolmasters who profess Socialist principles are dismissed by wholesale. According to the *National* the number driven out since the 1st of January amounts already to 4000. And for the press, that worst of offenders, imprisonments, fines, and suspensions multiply daily. The rigour exercised towards the Republican party, the object at which this rigour aims, may be well exemplified by the prosecution and conviction of the editor of the *Républicain du Centre* for publishing a letter, which, in itself, is a striking indication of the state and temper of the country. Here are specimens of it:—

"I am a husbandman, and very badly off, as I shall learn you. As I don't know how to write, I dictate this letter to the schoolmaster of our village, and beg you to publish it, so that when they read your paper any good people who are interested about us may know how we get on.

"Ah! if men would only explain themselves, and agree together, instead of each doing just what comes in his head, it seems to me that, with good will for one another and both sides doing their part, people would be a good deal happier in the world. It is my opinion that there are very few rascals and devils incarnate who torment their neighbour only for the pleasure of seeing him pained: it is fear and ambition that spoil all and people the world with foolish wicked people—wicked beasts,—there!

"The worst of it is that our master looks cross at me ever since the revolution, and that I don't get a good word from him because I love the Republic. 'You haven't gained anything by the Republic, have you?' That's true enough, I haven't gained anything. 'On the contrary, there are more taxes, the 45 centimes, and others too that I shall see that you pay.' True, you'll make me pay them, and, though the money doesn't pass from my hands into the tax-gatherer's, you take it out of my pocket all the same. 'Well, don't split my head with your cursed song—

"The peasant's real Republic,
When will it come?"

If I catch you at it again, I'll turn you off." That's the way he reasons to disgust me with the Republic. And he's strong. I have my reasons, too, but I keep them to myself: what am I to say? The Republic has done us no good, but I love it all the same. It is perhaps because it may do good to our children; and some day, when the good comes, our boys will be better taught and our girls bonnier, and they will all know how to read and write and speak as well as our master and the schoolmaster, who puts my country speech into good French.

"In short, I love the Republic because I love it. I have voted, I do vote, and I will vote for it. One isn't master of his heart.

"This is what brings me into trouble. They are going to turn me away. They have threatened me already. My God! what will become of me? For ten leagues round not another farm will hire me. Farewell then to the chestnut orchard that I planted.

"Just hear what our mistress, when she saw her crying, said to her to comfort her. That we had not any right to be here at all; that we must go away and separate without crying out so much; that it was our lot; that unless we had property we have no country or family. No country, no love of home! . . . I was going to say a very foolish thing, enough to get me thrown into prison. But it's gone now.

"Only if you hear speak of that good Cabot, who wants the land to be for everybody, give me, please, some news of him.

"The other farm-labourers think as above like me. To our minds, if our master would hear reason, it would be better for him and us too; but he takes everything his own way, without caring even to tell us why or how.

"LEONARD, Husbandman at Bessines."

For writing and publishing this letter the editor of the *Républicain du Centre* has been sentenced to six months' imprisonment and a fine of 2000 francs.

A number of persons, national guards and others, convicted of belonging to an armed secret society acting in behalf of "Henry V.," have been sentenced to imprisonments varying in duration from six days to one month.

THE RETURN OF THE POPE.

The *Giornale di Roma* of March the 14th officially announces that the Pope will return to Rome in the first week after Easter. The *Nazionale* of Florence states that his Holiness's intention was declared by the Commission of Cardinals in these words, "His Holiness informs us that he will return to his dominions on the Sunday in *Albis* (first Sunday in Easter), if nothing new take place against public tranquillity and security." In order to assure that tranquillity, the Roman prisons are crowded, and arrests daily take place. The clerical reaction has become so outrageous that the Austrian commander at Ancona passes for a Liberal because he checked the rage for persecuting suspected persons, which was throwing thousands of families upon the streets. At Loretto all Government employés (with one single exception) have been dismissed. At Macerata sixty-nine physicians and surgeons have been forbidden to exercise their profession; and at Jermo more than a hundred young men have been imprisoned on suspicion. The Austrians continue to advance towards Rome. The Papal Guard is to be composed of Austrians, French, and Spaniards—or Swiss. The conditions entered into by the French Government, to obtain the return of the Pope, are to leave the French troops in Rome at his disposal, to allow him to determine their number, and to withdraw them when he may wish it; or, if he prefer it, immediately to withdraw the whole of the French force from the Roman States. An order of the day requires the French soldiers to wear the decorations received from the Pope, which, says *La République*, "their modesty had hindered them from displaying." "Will they dare to wear them in France?" In Spain, despite the exertions of the priests and the want of employment, the recruiting for the Papal Legion goes on but slowly. Not more than 200 men have enlisted, and those are of the lowest character.

Cardinal Antonelli has addressed a note to the Sardinian Chargé d'affaires accredited to the Holy See, inveighing against the intended abolition of the Ecclesiastical Courts in Piedmont, as a violation of the rights of the Church and of existing treaties.

The *Concordia* of Turin quotes a letter from Florence of the 25th March, giving an account of a misunderstanding that had arisen between the Sardinian Ambassador and the Tuscan Ministry, in consequence of the intention of the Austrian commander to celebrate the anniversary of the battle of Novara by a religious ceremony in the church of Santa Maria Novella and a military review in the square adjoining that church. The Sardinian Ambassador, according to this account, had remonstrated against such a publicity given to the rejoicings for the defeat of the Italian army, and announced his intention of celebrating an official funeral service in the church of Santa Croce on the same day, should the Austrian General persist in his determination. To these remonstrances the Tuscan Ministry had answered that it could not prevent allied troops from celebrating the anniversary of a victory of their own, and at the same time could not allow the funeral service threatened by the Sardinian Ambassador to take place, as it might be a cause of public disorder. The Sardinian Ambassador replied, that if his wishes were not complied with he would take down his arms and demand his passports. To avoid an open rupture, the Tuscan Cabinet explained the matter to the Austrian commander, and begged him to celebrate the anniversary outside the town. Accordingly a wooden barrack was constructed at the Cascine (the Kensington Gardens of Florence), and high mass celebrated in it; the military parade also took place in the Cascine.

THE ERUPTION OF MOUNT VESUVIUS DESCRIBED.

The dulness which has so long pervaded Naples, which even the Carnival could not affect, was for a while dispelled by one of the finest eruptions of Mount Vesuvius ever known; and, although the incident is no longer news, the graphic account in the *Morning Chronicle* must not pass without notice.

For twelve or fourteen days the mountain had been groaning and wailing, giving manifest indications of the approaching crisis. On the 6th of February volumes of smoke and vapour, with occasional sheets of flame, preceded continual subterranean rumblings; and on the morning of the 7th the lava made its appearance, running down the mountain in seven or eight distinct streams. On the evening of the 7th a party ascended to the Hermitage,

and thence on foot, with guides and torches, to the cone; whence they could view the lava, pumped out of the crater at white heat, pursuing its way in the direction of Pompeii and the Bosco Reale. The roaring of the crater, with the emission of smoke, vapour, lava, and huge stones and scoriae, continued incessantly throughout the 8th and 9th. On the latter evening, a special train left Naples carrying some four hundred visitors. On the road they met scattered parties of peasants loaded with beds, furniture, and such other articles as they had found time to save from the lava. The sight from Bosco Reale was of the grandest. The lava presented a frontage of at least a mile and a half, and was advancing slowly but steadily, devouring everything in its way:—

"At times a row of three or four hundred saplings caught fire simultaneously, producing a vivid flame that lighted up the country for miles. Some splendid full-grown flex, oak, and ash trees, offered in their ponderous trunks a momentary resistance; but it was to no purpose; the larger ones generally exploding with a loud report and a leap of twelve or fourteen feet in the air, to be consumed like tinder on their descent. It was curious to observe, when, from a sudden rush of lava, which always occurred after a temporary obstruction, how the larger trees gave out tens of thousands of little jets of steam from the knees and elbows of the smaller branches. It was owing to the roots and trunks coming immediately and suddenly in contact with the lava, and before the whole tree had had a preparatory roasting previously to its final combustion. In these cases the tree generally exploded; those, on the contrary, that had had their initiatory grilling, generally bowed their heads slowly and majestically."

At night the stars shone clearly, and the sky was cloudless. About three o'clock in the morning the eruption was at its height. The amount of lava was quintupled, and vast masses of stone were cast up in the air, with a roar like the broadside of a three-decker. The ground trembled under the spectators' feet; a wailing, sobbing, distressful sound seemed to indicate that nature was in the throes of some terrible agony. About four o'clock the lava advanced to a farmhouse, built of rubble-stone and Roman cement, whose solidity appeared likely to offer a stout resistance. But, as if endowed with instinct, the destroyer no sooner felt the momentary check than it commenced rising like the water in the lock of a canal, from a depth of twelve feet to about thirty; attacking the bomb-shaped stone roof, and at the same time pouring in at the windows and doors, it caused a rarefaction and condensation of air, which blew up the whole building with a terrific report. A smooth surface of liquid fire covered the place where the farm had stood.

A little church embosomed in the wood was also destroyed in a similar manner. With a sort of conscious power, the lava dashed forward to the attack, despite the moans and chants of a few Franciscan friars and the mute sorrow of the poor curé. The ornaments of the altar, the pictures, statues, and finery of the Virgin, had been removed; but no entreaties could induce the peasants to remove two fine doors or the bells. They expected that the Virgin or their patron saint would surely preserve the sacred edifice. The lava insinuated itself into the crypt, undermining the building, which literally burst in twain; and its two nearly equal portions rocked, and tottered, and fell, beltry, bells, and all, into the burning gulf. For half an hour an intense dark green flame (probably caused by the fusion of the bell-metal) played over the spot. In other parts blue flames of various degrees of density and colour flickered over the sea of fire. When daylight came, the beauty of the effect faded; and in place of the glare and brilliancy remained only a black carbonaceous dulness, with here and there a deep red glow. The volume of lava was lessened and the crater hushed. Nature seemed to have an intermission of her pangs.

Hundreds of persons also visited the crater, the mountain being literally dotted with their torches, ascending and flitting like will-o'-the-wisps. Numerous accidents were the result of such rashness. One young man received a mass of hot calcareous matter in his right shoulder, which stripped the flesh to the bone as far as the elbow. A Polish officer was struck on the left thigh by a mass of stone of some tons weight, which caused a compound fracture; and there he lay and bled to death, his blood running down, boiling and hissing, into the crater.

The damage has been immense. Of the magnificent and extensive wood of Bosco Reale not a vestige remains. The fair fields of springing wheat, the pasture and arable land, are gone. The face of the country to within a short distance of Pompeii is changed; the roads and landmarks are obliterated: all lies buried under a superstratum of from twelve to fifty feet of lava, which covers a superficies of about fourteen miles, and nearly reaches to the sea.

On the very night of the outbreak of Vesuvius, spontaneous combustion took place in his Neapolitan Majesty's enormous stock of English coals (upwards of 75,000 tons), stowed in subterranean caverns near the Arsenal. The quantity of smoke that burst out from these caverns and from under the pavement and road prevented all passage; and the whole

being near the dockyard, and opposite Vesuvius, presented the curious spectacle of a mimic volcano. Gangs of forcats and dock-labourers were employed day and night to remove the coals, the greater part of which appeared charred, like coke; and soldiers prevented the approach of the public, as there was danger from the flames, several labourers having fallen down insensible from exposure to them.

SLAVONIAN, GERMAN, AND RUSSIAN MOVEMENTS.

The Slavonic element still seeks to assert itself, still struggles against repression. In the Erfurt Parliament, in the Lower House, before separating for Easter, President Simson communicated a letter from Count Dzialynski, resigning his seat for a district of Posen, and conveying the resolution of all the other Polish deputies to take no part in nor recognize as valid the proceedings of a German Diet that assumed any portion of Poland to be German territory.

Austrian Haynau has consented to exempt from the fine imposed upon the Jewish community all those Jews who can prove that they neither directly nor indirectly participated in the Hungarian insurrection; the amount, however, to be contributed by the whole community shall in any case remain the same.

A new stamp regulation, issued at Cracow on the 13th of March, imposed a duty of 3½ per cent. upon all contracts, transfers, cheques, and payments. Another regulation prohibits in Galicia the collection or distribution of funds in aid of destitute persons, unless the special consent of the Government be obtained. An imperial ordinance deprives Croatia and Slavonia of trial by jury, a right granted to them even by the octroyed constitution of March, 1849. Endeavours continue to be made to impose the German language on the Slavonic races. In Styria the courts of justice refuse to receive even in civil causes complaints written in the language of the country, though German is absolutely unknown. So would Austria reconsolidate her ruined empire. Meanwhile Russia intrigues, advances, and watches its opportunities. The *South Slavonian Gazette*—a paper in the interest of Russian Pan-Slavism—proposes to the different Slavonic races in the Austrian empire, to employ the Russian language in common and official parlance, instead of the German. The intention is sufficiently obvious.

The Russian Government has addressed a note, bearing date February 6, to the Cabinet of Berlin, urging in the most impressive terms the necessity of Prussia making peace with Denmark. The Czar has no occasion to pretend to sympathize with German nationality. Russia has also intimated its intention of protecting Greece. Greek sailors are tempted with advantageous offers to enlist for Russia. The greatest activity prevails at Sebastopol. The fleet has been placed on a war footing, and the workmen in the docks are employed night and day.

Letters of the 9th of March from Constantinople report that the Hungarian-Polish renegades passed the Dardanelles on the 7th on their way to Alexandria. The steamer Taif is waiting at Varna for the Russian Poles, who are to go to Malta. According to advices of the 6th from Brussels, in the province of Natolia, all preparations were being made for the removal of Kossuth and followers to Kintabia. The exiles are to be sent off in troops, composed of both Poles and Hungarians, instead of being separated as it was at first proposed. The refugee question is not yet settled. Austria demands that the period of detention should be five years; Turkey proposes one year. The end of the matter will probably be that the difference will be split.

The *Oesterreichische Correspondenz* has a telegraphic despatch from the Piræus, of March the 19th, notifying that the state of uncertainty continues. Admiral Parker has liberated eleven Hellenic vessels, and a British courier arrived at Athens on the 18th: more is not told.

Prince Schwarzenburg has addressed an official note, bearing date of March 13, to Count Lerchenfeld at Munich, declaring Austria's approval of the fundamental principles laid down in the draft of the Munich Constitution. The draft has been viewed with the greatest satisfaction, as the Imperial Government considers it well calculated to satisfy the different Governments and the people, while it is of such a nature that Austria can take part in it. The Imperial Government had repeatedly announced that although it would uphold the Act of Confederation of 1815 until such time as it was altered in a lawful way by the members of that Confederation, it had never denied the necessity of its revision so as to suit the exigencies of the times; and that Austria was accordingly now prepared to join Bavaria, Saxony, and Wurtemberg, in the work of regeneration.

The long-expected Municipal Laws for Vienna have been published. The provision for the franchise is of so restrictive a nature, that the future members of the Town Council, 120 in number, are not likely to be of any degree of liberality. Government, however, provides even for the contingency by reserving the right of dissolving the Council if necessary.

EVENTS IN INDIA.

Indian letters and papers, by express, bring news to the dates of 20th February from Calcutta and 2nd March from Bombay. In civil affairs there is nothing of much importance.

The dispute with the Rajah of Sikkim is over: the Company has appropriated all the Rajah's country on their side of the Great Runjeet river, "leaving him only his barren hills, out of which he may make what he can." "No better arrangement could have been made, as the country which is abandoned to the Rajah is unproductive, and would have been expensive to hold." The portion annexed yields an annual revenue of £1600. The £600 allowed the Rajah for the cession of Darjeeling will be withheld in further punishment of his contumacy.

A court-martial to investigate the mutiny of the Sixth Bengal Native Infantry has promulgated its sentence upon certain of the mutineers. Three men have been condemned to fourteen years on the roads, twenty-one to seven years, about thirty to six months; and sixty or seventy have been dismissed the service. The court-martial was still going on; and it was probable that the worst cases were left to the last.

In the Punjab assassination is rife. Two artillerymen have been killed outside the walls of Peshawur. It would seem from the cases here and at Lahore, and from reports of similar outrages elsewhere, that the Sikhs, beaten in the field, are resorting to the more covert mode of assailing us. Attempts have been made on the life of the Deputy Collector of Deensnager and on that of Mr. Blythe, Assistant Commissioner at Butulla. Both gentlemen are said to have been wounded, and some attendants of the first killed; but such occurrences are hushed up as much as possible. Thieves continue to infest the cantonment at Peshawur. On the 2nd of February some of the Affredie tribes set upon a party of Sappers employed in making a road through the hills, between Peshawur and Kohat, killed twelve of them, wounded others, and plundered their camp. To avenge this, a strong force under Colonel Bradshaw, with the Commander-in-Chief and Sir C. Campbell in company, marched from Peshawur on the 9th, notice having been previously given that the villages of the offenders would be destroyed, and that such attacks would be always so punished. The force consisted of two hundred men from each of the three European regiments, the Sixtieth, Sixty-first, and Ninety-eighth; the Twenty-third and Thirty-first Native Infantry, Cooke's Punjab Infantry and Lumsden's Guide Corps, Fisher's (Second) Irregular Cavalry and Daly's Punjab Cavalry, and Fordyce's troop of Horse Artillery, with one hundred rounds per gun; elephants accompanying the artillery lest horses should be insufficient for the work. Fourteen days' provisions were taken with the force. Officers of the staff were ordered to "double up" and officers of regiments to "treble up" in hill tents in order to travel as light as possible. Four officers of the regiments left at Peshawur were attached to the baggage to see that the camels, &c., were kept in their places in the column, and not allowed to lag or straggle. A provost-martial was appointed, and the most stringent orders were given to prevent marauding. The enemy had established themselves in a pass, which they had stockaded. The *Delhi Gazette* gives the latest intelligence from Peshawur. The expeditionary force returned on the 14th, having been completely successful. No regular stand was made by the enemy; but there was much skirmishing and a gallant and uncertain fire was kept up in the passes.

The Thirty-first Native Infantry and Cooke's Infantry suffered severely; the latter "behaved splendidly." Ensign W. H. Sitwell was cut to pieces, and Lieutenant Hilliard, of the Twenty-third, was severely wounded. Only three or four European soldiers were wounded: they are said to have gone to their work very steadily, and did not fire until sure of their mark. The shrapnell from Fordyce's guns astonished the insurgents more than anything else. Six villages were destroyed and of course a great number of the enemy, though it is impossible to compute their loss. A force was left to occupy the pass near Mutteene.

Disturbances are reported at Wuzerabad and Umritsir, and are anticipated in the neighbourhood of Bunnoo. A letter of the 5th of February to the *Calcutta Englishman* states that the Sikhs were undermining about Lahore; that all Europeans had been ordered to hold themselves in readiness to turn out at a moment's warning, and that the authorities had already commenced throwing up a strong wall round the magazine.

The Supreme Government published in the general orders of the 9th of February a resolution having for its object to give aid, direction, and encouragement to the people in forming schools in every village. The schoolmaster of each village is to receive an allowance from Government, in addition to what he may collect from his scholars. An amount will also be apportioned for prizes; native visitors will superintend the districts, and a visitor-general report annually to Government. The system is to be first tried in eight districts.

AMERICA AND HER NEW STATE, CALIFORNIA.

The principal subject of the American news is Daniel Webster's speech on the question of admitting California to the Union, the debate on which was not concluded, according to the latest intelligence, brought by the Canada, which left New York on the 20th of March. Mr. Webster commenced by declaring that he spoke, not as a Massachusetts man, nor as a Northern man, but as an American, for the whole Union. After an eloquent and rapid sketch of the agitation which pervades the American public, he added—"I speak to-day for the preservation of the Union." He then proceeded to enlarge upon the differences between the North and South, admitted faults on both sides, but declared himself for the progressive abolition of slavery. With regard to California, he was against incorporating in its constitution any declaration for or against slavery, on the ground that slavery in that country was impossible, by a law of nature,—the law of physical geography,—the law of the formation of the earth,—a law even superior to that which admits and sanctions slavery in Texas. That law of nature settles for ever, with a strength beyond all terms of human enactments, that slavery cannot exist in California or New Mexico;—that is to say, the slavery in gross of the coloured race, transferable by sale and delivery as other property. California and Mexico are Asiatic in their formation:—composed of vast ridges of mountains of an enormous height, sometimes broken by deep valleys. The sides of these mountains are barren, their tops capped by perennial snows. There may be in California some tracts of valuable land, but scarcely any in New Mexico. What could induce anybody to go there with a slave? Who expects to see a hundred black men cultivating tobacco, corn, cotton, rice, or anything on New Mexican lands, made fertile only by irrigation? "I look upon it as a fixed fact that both California and New Mexico are destined to be free, by the Powers above us. I would not take pains to reaffirm an ordinance of nature, nor to re-enact the will of God. I would put in no Wilmot proviso for the purpose of a taunt and a reproach, to wound the pride, rational or irrational, of the gentlemen of the Southern States. Wherever there is a practical good to be done—wherever there is an inch of land to be stayed back from becoming slave territory, I am ready to insert the principle of the exclusion of slavery. I am pledged to that from 1837—pledged to it again and again—and I will perform those pledges. But I will not do a thing unnecessarily that wounds the feelings of others or that does disgrace to my own understanding."

Mr. Seward, in one of the most important and eloquent speeches of the session, maintained the immediate admission of California into the Union. California (he urged) was now a complete state. She could never again be a province or colony, could never shrink into the dimensions of a federal dependent territory. If she was not received as one of the sister states of the Union, she would soon set up for herself. She had many motives for independence; if she did not contemplate it, it was because she did not expect rejection. If she chose it America had no power to prevent it. Nor would she go alone. Oregon, with the western declivity of the Sierra Nevada, and the entire Pacific coast, would follow in her footsteps. Mr. Seward was opposed to all compromise on the subject of slavery. He would not surrender any portion of human freedom for the gold and power of the western El Dorado. He had perfect confidence in the perpetuity of the Union. He could discover no omens of revolution. There would be no revolution but one that began and ended in Congress. He should, therefore, vote directly for the admission of California, without conditions, without qualifications, and without compromise.

From California itself the advices to the 1st of February are gloomy. Wet weather had nearly put a stop to business. The inundation of the Sacramento had subsided. But gold is still abundant. At Sonora Camps much gold had been found, one entire piece weighing upwards of 23lbs. It was reported that a piece of nearly 85lbs. had been picked up. Vessels continued to arrive at the rate of from six to twelve each day. The council at San Francisco had established a chain gang of criminals, for the purpose of employing them in public improvements. The population of San Francisco alone was estimated at 60,000. "Pressure for money was great!"

Next to California and its constitutional position was the condition of Mr. Calhoun, who was not expected to survive many hours.

GRAND ASSAULT AT ARMS AT PORTSMOUTH.

A grand "assault at arms" took place at Portsmouth, at the Queen's Rooms, on Wednesday, under the direction of Major-General Lord Frederick Fitzclarence:—

"Mr. Angelo came down from London on purpose to superintend and manage the spectacle, and the famous swordsmen, Mr. M'Turk and Mr. Alford, accompanied him to give more interest to it by exhibiting their skill

and science in combat at arms. The other combatants and exhibitors were generally non-commissioned officers and privates from the corps of Sappers, the Fourth (King's Own) Regiment, the Seventy-seventh Regiment, and the Ninety-first Regiment; and a party of seamen from the *Excellent*. The arrangements were well made; the centre of the room formed the arena, and seats ranged round afforded excellent accommodations for the spectators to witness the proceedings. The dais, or raised part of the room, was principally occupied by ladies and the *élite* of the company.

"The affair commenced with the exceedingly interesting exhibition of the sword-bayonet exercise by sixteen soldiers of the garrison; the use of this most terrific weapon was well shown, Mr. Angelo himself giving the word of command, and the men, their short practice considered, went through their exercise with much steadiness. We believe the use of this weapon and the exercise adapted to it are Mr. Angelo's own arrangements, and as it was new to nearly all present it afforded considerable interest. Next followed a combat between twelve sergeants, six opposed to six, with swords, which these fine gallant fellows knew well how to handle. Then a passage at arms between six soldiers armed with sabres and six with musket and bayonet. So evenly did these men seem to be matched that we could not observe which had the superiority, the musket or sabre: of course, powder and ball were not taken into question. Following these, Mr. Alford, with musket and bayonet, was opposed to Mr. M'Turk, with a sabre. We inclined to think that the bayonet had rather the advantage; but both parties displayed the greatest dexterity; and the way in which Mr. M'Turk rushed in, seized the barrel of the musket, and had his antagonist at his mercy, elicited loud applause. Mr. M'Turk and Mr. Alford then had a *duello* with small swords.

"Six sergeants of the garrison next went through the attack and defence with swords, three against three. Then followed cutlass exercise by six seamen from the *Excellent*, three attacking three. From the determined way in which these active and lithe fellows used their weapons, making the sparks of fire fly at every stroke, it might well have been imagined that they were actually engaged in real combat. Some single-stick play then took place, followed by boxing-matches between different pairs of soldiers. Mr. M'Turk then exhibited his skill and great strength in the use of the sabre. A long angular piece of lead, at least two inches and a half thick, was suspended by a string from the point of a sergeant's halbert, and by a back-handed stroke was severed in two pieces by Mr. M'Turk, who also exhibited his skill in cutting in two a light silk handkerchief. Several of the sergeants of the garrison and some seamen tried these feats, but none accomplished them. With this feat, it being now five o'clock, the business of the day ended, and the company separated, having highly enjoyed the 'assault at arms.'

"About ten soldiers from each company quartered in the garrison were permitted to witness the assault at arms; the room could not contain more. It was densely crowded, and an occasional crash took place, from the seats breaking down; however, no one was hurt.

"Lord Fitzclarence appeared to be highly delighted with the assault at arms, and deserves the greatest praise for his admirable arrangements. He has the true interest of the soldier at heart. By exhibitions such as that of to-day, and also by the excellent arrangement of public military lectures which he has established at Portsmouth, the *esprit* and *morale* of the regiments under his immediate orders are perfectly kept up and satisfactorily insured."

DISASTERS AT SEA.—WRECK OF THE ADELAIDE STEAM-SHIP.

A large Dublin steamer—the *Royal Adelaide*—was wrecked off the coast of Kent on Saturday night, with the loss of all her crew and passengers. The place where this melancholy event took place was the Tongue Sand, about fifteen miles from Margate Harbour. The captain of the Tongue light-ship said a large steamer passed his vessel about a quarter to eleven on Saturday night, and in about twenty minutes afterwards they observed signals of distress fired from a vessel on the track she had taken. They only observed the signal two or three times, and, as they heard and saw no more, they were under the impression that the ship had merely grounded and got off again. Shortly after daybreak, however, at low water, they saw the hull of a large steamer on the sands, and they then fired a signal gun which attracted attention on shore. The crew of a lugger called the *Nelson* put off to see what was wrong. They at once bore down in the direction pointed out, but, as the wreck was not then visible, they were unable to make any observations as to her precise position. They continued in the neighbourhood of the sand, however, and in the course of the afternoon picked up the bodies of two persons, which were found floating, the one in the "Black Deeps," about four miles from the Tongue light-ship, and the other on the Girdler Sand.

In consequence of the heavy sea running, and the extreme danger of running on the sand in that part of the Channel, nothing was done by any of the boats on Sunday evening, but all of them remained near the spot during the night. The identity of the vessel was, however, proved beyond doubt, one of the boats' crew having picked up a signal lantern, bearing the name of the "*Royal Adelaide*, of Dublin."

It is supposed that the vessel filled with water very shortly after she struck, and then, of course, no more signals could be fired. That the vessel must have had a very heavy shock, and soon gone to pieces, appears evident from the fact that the larboard quarter, from the bulwarks down to the keel, broke clean adrift, and has been discovered buried in the sand near the Red Sand buoy, two miles from the wreck, in 24 fathoms of water. The copper sheathing and fastenings on this portion of the wreck are entire. The poop was also discovered

floating in the "Black Deeps," on the other side of the Girdler Sand, about four miles from the wreck. Not a vestige of any of the boats belonging to the *Royal Adelaide* has been discovered, from which it is inferred that they were launched, but that, not being able to live in the terrible sea that prevailed at the time, they all foundered.

The spot where this wreck took place is one of the most dangerous in the British Channel. It was within a few cables' length that a German emigrant-ship went to pieces in October last, and nearly two hundred lives were then lost. The prudent course in weather similar to that which prevailed on Saturday night would have been to bring up in Margate-roads for the night. The Tongue light-ship shews a steady white light, and the Girdler, which is about ten miles higher up the Channel, a revolving light.

The two bodies picked up by the *Nelson* lugger were brought ashore. Neither of these poor fellows appears to have died from drowning; they rather seem to have died from exhaustion. Both of them were provided with life-preservers in the shape of large corks tied round the chest and back, the one having ten and the other five, each about as large as a brick. One seems to have been William Gowler, the mate, identified by a letter in his pocket. The other seems to have been a stoker or fireman, and the name of Coe was written in his boot.

It appears that the *Adelaide* arrived at Plymouth at nine o'clock on Thursday evening, the 28th of March, from Cork, and landed part of her cargo. She brought about six cabin, and say 150 deck passengers, from Ireland, and embarked at Plymouth six cabin and six deck passengers, having also shipped a quantity of wool, she started for London at half-past three o'clock on Friday morning. She had 60 or 60 pigs on deck, but was moderately laden. The names of the cabin passengers who embarked at Plymouth were—Hurst, 1; Withers, 1; Payne, 3; and Tucker, 1; and of the deck passengers, Welsh, 3; Squires, 1; Morrish, 1; and Thompson, 1. Hurst and Withers were respectable young women; Payne, a married man, with his wife and three children; they had their household furniture on board; Tucker, a young man of thirty, apparently a mate in the merchant service, who said he was going to London to join a ship bound to New Zealand; Welsh, a woman, and her three children, going to Ramsgate to join her husband; Squires, a young man. Of the others nothing is known at present.

It has been erroneously stated that this vessel was insured at Lloyds for her full value. The only insurance effected was by the Dublin Marine Society, an association of underwriters, who have offices in Foster-place, in this city, and who insured the *Royal Adelaide* for £8000, one-half of her estimated value.

In addition to the loss of the *Adelaide* a number of shipwrecks have taken place during the late gales, on various parts of the coast. On Saturday the *Howard*, 900 tons burden, bound from Mobile to Liverpool, struck on the Horse-bank, at the mouth of the Ribble, where it was likely to become a total wreck. The crew, about twenty three in number, were all saved; but one of them suffered so much from exposure to cold that he died soon after he was brought to shore.

The barque *Theresa Jane*, of Liverpool, bound from Belfast to Marunham, struck on the Copeland Isles on Friday night, and soon after went to pieces. The master and seven sailors were drowned; the mate and the remainder of the crew, who stuck to the wreck, were rescued on the following morning. The cargo was valued at £30,000.

A vessel, supposed to be the *Ruby*, of Liverpool, was wrecked on Sandy Cove Island, outside of Kinsale harbour, on Saturday morning, with the total loss of crew and cargo. The schooner *Freston*, on its way from Dundalk to Llanely, was wrecked on Saturday on the Canon Rock, and all the crew drowned.

On Friday night another vessel, bound from Limerick to Liverpool, laden with wheat, was driven on the beach at Ardmore, where she went to pieces, and seven hands were lost out of a crew of eleven men.

Along the south coast of Ireland a large number of wrecks took place on Saturday, most of which were attended with the loss of all on board.

INCENDIARY AND OTHER FIRES.

The accounts from the agricultural districts shew that the attempts of the farmers to improve their condition by reducing wages, instead of asking for a reduction of rent, are bringing forth their usual fruits: the exasperated labourers take their revenge upon the stackyards of the farmer.

A fire of this description took place at Longfield Hill farm, Kent, on Friday morning, by which a barn and a number of corn stacks were totally destroyed. This is the fourth fire in a week within a few miles distance. At Upton Court farm, near Windsor, a fire, supposed to be the work of an incendiary, broke out on Monday evening, after nine o'clock. Four large wheat ricks, each containing about 150 loads, were totally consumed. The fire lasted several hours, and so furiously did the flames rage that the north side of Windsor Castle was completely illuminated.

We stated in our last paper that several incendiary fires had taken place in Boston. The *Boston Herald* mentions that one of the men who is supposed to have been engaged in them was apprehended on Tuesday, under very suspicious circumstances, and after a careful examination, he was committed to Lincoln Castle on a charge of attempted arson.

Several other fires, not incendiary, have taken place in London and the country during the week, but none of them have been of a very serious character. The most extensive one was at Neath Abbey Ironworks, in Glamorganshire, on Friday, where property of the value of £3000 was consumed. At Dover several houses were

burned, on Saturday, and a considerable quantity of property destroyed, all of which was insured. On Sunday morning the Gun Tavern, Clerkenwell, was set on fire by a spark from a candle which fell among some baskets under a stair. The fire had gained so much strength before it was discovered, that the inmates had the greatest difficulty in making their escape, and, indeed, some of them were nearly suffocated.

The late fire at Limehouse Church is said to have been produced by the ignition of one of the cross beams supporting the roof, which actually entered the flue. The insurance of the church was effected for the first time in January last, nor would it have been effected even then but for the urgent remonstrances of the churchwarden, Mr. Joseph Adams, who, although a Dissenter, urged the prudence and necessity of providing against accidents. A single premium of £134. 8d. was all that had been paid to the Imperial Fire Office, and in return for that sum the office will have to pay £5000. The cost of rebuilding the church is estimated at £8000. Meantime the vestry—the only portion of the church which escaped with partial destruction—has been fitted up temporarily for the solemnization of marriages, christenings, &c., and, after the service at the school-room, on Sunday, it was called into use for the first time, no less than three couples having been married by Mr. Roberts.

A large fire, the work of an incendiary, took place on Friday night at the Barge Tavern, situated near the Maidenhead station on the Great Western Railway, by which two large barns and several wheat-ricks were burnt. Another fire took place in the parish of Upton-Chalvey, near Slough, on Saturday night, which was speedily extinguished by a party of the Life Guards from Windsor, but not till it had entirely consumed a barn and four stacks of hay and corn. This is the third incendiary fire in that neighbourhood during the last fortnight.

DOMESTIC MURDERS.

The string of domestic murders continues to receive additions, but the new samples are not attended with circumstances to call for any special remark. A Mrs. Sanderson, residing at Hoxton, strangled her infant on Thursday, the 28th of March; the child was six weeks old; the woman was in a fit of insanity, and then attempted to kill herself. A verdict of "Wilful murder" was returned against her by the coroner's jury. The coroner mentioned that Mrs. Sanderson's father and sister died while labouring under an attack of mental derangement.

One Forster attempted, on Wednesday week, to cut the throat of a young woman to whom he was attached, and afterwards endeavoured to take his own life. The girl had lived some time with the man, at Cheetham-hill, Manchester, but from some cause or other had left him and gone back to her friends. He had followed her, and, having been unsuccessful in persuading her to return with him, made an attempt upon her life, but, fortunately, was interrupted before it was too late. The woman is expected to recover, but it is said that the man will not survive.

The execution of capital sentence on Elias Lucas and Mary Anne Reeder, for poisoning Susan Lucas, the wife of the male prisoner and sister of the female, is to take place on the 13th of April. The woman confesses that she was the poisoner. She had for some time carried on an illicit connection with the prisoner, and had thus been tempted to commit so revolting a crime from a desire to get her sister out of the way. Lucas denies that he was aware of Mary Reeder's intention to poison his wife, but confesses that he was morally as guilty as she, as it was her connection with him that led her to commit the crime.

It appears that the case of the Birds, who were tried for the murder of Mary Anne Parsons, at Exeter, is not yet settled. Inquiries have been made for the purpose of ascertaining whether the culpable parties cannot be arraigned upon other charges than those involved in the late trial, and it is said that orders have been given from the Home office to prepare indictments for previous assaults upon the deceased girl, which were not included in the late arraignment.

Thomas Denny, a shoemaker, was tried at Kingston Assizes, on Tuesday, for the murder of a newly-born child. The particulars of the crime, as given in the evidence of the prisoner's son, eight years old, are very shocking. It appeared that the mother of the child, Eliza Tarrent, had lived with Denny for some time. She and the boy and his father all lived together in a hayloft. The boy recollected Eliza Tarrent's having a baby, and having gone to his father, who came immediately to the hayloft, where the poor woman was lying. Denny took the baby in his arms and stuck an awl into its throat, which made it cry. He then asked the mother if she would help to kill it, and gave her the awl. "She did try to kill it also; she did the same to it that he had done." The boy was now frightened, and ran away. The woman was originally included in the charge, but the grand jury having ignored the bill against her she was called as a witness; her evidence contained nothing new. The jury, after half an hour's deliberation, returned a verdict of "Guilty" against Denny.

A young man, named Jefferies, was killed at Wurmley, Gloucestershire, on the night of Good Friday, by a man named Moses Gay, aided by three other men, named Shepherd, Cole, and Lewis. The men had been drinking together, and in a quarrel which took place Gay stabbed Jefferies in the neck, causing his death. The coroner's jury returned a verdict of "Wilful murder" against Gay as the principal, and against Cole, Shepherd, and Lewis for aiding and abetting. The four prisoners were committed to Gloucester Gaol for trial at the next assizes.

Jane Kirtland, aged thirty-nine, was charged on Monday, before Mr. Yardley, at the Thames Police Court, with the wilful murder of her husband, a butcher, in High-street, Shadwell. The prisoner and her hus-

hand had been in the habit of quarrelling, and the man had been compelled to take out peace-warrants on account of his wife's violence. On Saturday evening, according to the evidence of an intelligent lad, their son, the woman had been drinking and her husband called her by an abusive name. At the time she was chopping a sparerib of pork, and she threatened if he repeated the epithet to chop him. He did so, and she immediately struck him across the arm. The wound was deep, and brought on erysipelas and death.

A case has just come to light like that for which Sansome was condemned to death at the Nottingham Assizes. Ann Tollington, a young woman at Nottingham, anticipating the birth of a child, applied to a Mrs. Whyatt to adopt means of prevention. Mrs. Whyatt resorted to violent means, and the young woman died. Whyatt has escaped; but the police are on her track.

THE DEFAMATION OF A CLERGYMAN.

The evidence brought forward on the second day, in the case of Dr. Nolan v. Pettigrew was not much calculated to vindicate the character of the reverend gentleman. Several witnesses were called on the part of the plaintiff, but none of them stated anything to shake the testimony of the witnesses for the defence. Mrs. Postlethwaite, who was recalled and examined, after deposing that she had never had improper relations with Dr. Nolan, went into a violent fit of hysterics, and was carried out of court in a state of insensibility, amidst much sensation. Mr. Martin, as counsel for the plaintiff, stated in the conclusion of his speech that "the manner in which Dr. Nolan had come forward to meet this charge was strong testimony of his innocence, and he was authorized by him to state that, on his solemn oath before God and man, there was not one word of truth in the charges against him."

In summing up, Mr. Baron Rolfe reminded the jury that, in order to sustain the action, they must not only be satisfied that the words were uttered, but that they were uttered maliciously against the plaintiff. If the statement that Dr. Nolan had committed a felony and endeavoured to procure abortion, was said merely to put people on their guard against him, it was perfectly lawful. Altogether, the case was one of the most painful which had ever come before him. In their decision the jury must either come to the conclusion that a man who had been for many years the minister of a large congregation in Manchester had during that time been debauching the souls and bodies of the female part of the congregation who had come to him for religious consolation and instruction; or that three members of his congregation, evidently religious persons, had engaged in a most diabolical conspiracy to crush a man whom they believed to be innocent.

After a brief adjournment the jury found a verdict for the defendant, on the ground that his statement regarding Dr. Nolan was a privileged communication, and not uttered maliciously.

Presuming that the verdict must be in his favour, the Reverend Dr. Nolan had brought another action against a Mr. Molding, for slander of a similar kind, relating to an alleged attempt of Dr. Nolan's to debauch a minister's wife at Northwich, Cheshire, whilst doing duty there in that minister's absence. This case did not come on, however, the record having been withdrawn.

TRICKS UPON TRAVELLERS.

The country papers of this week contain several cases in which travellers have been imposed upon; a short notice of them may serve to put others on their guard.

The most remarkable one is that of a man residing at Handsworth, who was robbed in a railway carriage while travelling from Edinburgh to Birmingham. He relates that, when the train had passed Carlisle, two men in the same carriage offered to him and a fourth passenger a lozenge each. The latter ate his lozenge, and immediately fell asleep, and slept all the way to Birmingham. The Handsworth man, although he did not eat his, fell asleep for a few miles, and on awaking found that he had been robbed of £12. He accused the lozenge-givers of robbing him, which they, of course, stoutly denied; and the man was simple enough to let them leave the train at Crewe without attempting to give them in charge. His supposition is that the lozenges were given for the purpose of "housussing" him and his fellow-traveller, a mode of operation which has lately been attempted in various cases.

The old trick of "ringing the changes," as it is technically called, was successfully practised at Preston, last week. The victim was a native of Glasgow on his way to London, and the rogues were two very respectably-dressed men, who managed to ingratiate themselves so far with him that he proposed they should sup together, and accompany it with a glass of "whiskey toddy." Accordingly they adjourned to a tavern at Preston; and, after drinking for a while, the Scotchman's vanity was roused by some remark about the respective weight of their purses. One of the sharpers produced his in support of his asseverations that it was the heaviest; the Scotchman did the same. The other sharper, who pretended to be a stranger to both, was appointed judge, and, to shew his strict impartiality, he produced two leather bags in which the two purses were placed. Having balanced them in his hand for a short time, he declared that the Scotchman had won the wager, but he insisted that they should each retain the leather bags as a keepsake from him to put them in mind of the carnival night they had spent together. Next morning on examining his purse the simpleton found that, instead of fourteen good sovereigns and some silver, the purse contained thirty-five sovereigns—counterfeits.

An Italian lady, passing in an omnibus from the terminus of the Dublin Railway to that of the Junction Railway, in Drogheda, felt the hand of a person, who had the appearance of a gentleman, in the act of pulling

something from her pocket. Having ascertained that her pocket-book, containing £8, was gone, she gave notice to the police, by whom the gentleman pickpocket and the confederate were instantly apprehended. The two prisoners were attired in the most fashionable style, and had £49 10s. in their pockets. They were committed to take their trial at the Dundalk Sessions.

A tradesman of Versailles, who was proceeding home in his gig, last Saturday, overtook a well-dressed young woman, near Sèvres, who seemed greatly fatigued. She begged of him to give her a seat, as she said she could walk no further. The tradesman willingly consented. After proceeding a little way they saw two men, whereupon the woman expressed a fear that they might be thieves, and asked the man if he were armed. "Oh no," said the tradesman; "but there are never thieves on this road." On reaching the men the woman called out, "Thieves, thieves!" This was evidently a signal; the men stopped the gig, and pulled the tradesman out of it. They then drove off in the direction of Paris, leaving the shopkeeper in the road.

MISCELLANEOUS.

The Royal Family still remains at Windsor, where the Queen has continued to take her usual morning walk, accompanied by her husband. The younger branches of the family have taken walking and pony exercise daily during the week.

The Duke of Wellington arrived at Windsor Castle on Wednesday evening, on a visit to the Queen and Prince Albert.

A public reception was given to Lord Gough, at Bath, on Monday, upon the occasion of the presentation of an address to him by the corporation of the city. His lordship was enthusiastically received by a large assemblage. A dinner was given to him on Wednesday, at the Guildhall.

The Queen has presented to the Orphan Working School, as nominee in right of her donation of 250 guineas, Joseph Parrett, one of seven children of the Rev. C. E. Parrett, Independent minister of Mewgassey, Cornwall. His wife died of cholera last year, and his income arising from all sources is under £70 a-year.

Professor Bain has resigned the assistant-secretaryship to the Board of Health, and is succeeded in that office by Tom Taylor, Esq., barrister-at-law.

Sir John Milley Doyle is appointed vice-consul at Santa Martha.

Dr. Wolff has volunteered to Lady Franklin to accompany the expedition to the North Pole, or to go by land with the Esquimaux, amongst whom some of his countrymen are missionaries, in search of Sir John Franklin.

Alexandria letters mention that the Earl of Lincoln and a party of friends intend to return to England *via* Malta, early this month.

Thomas Earl of Macclesfield, whose death is announced this week, was the Father of the English Peerage. He died at one of his seats in Oxfordshire, in the eighty-seventh year of his age; having been born in June 1763. Lord Macclesfield was but little known in public or private life, having succeeded to the earldom only eight years ago, when he was at the advanced age of seventy-nine. He married first on the 16th of March, 1796, the daughter of Mr. Lewis Edwards, of Ludlow, by whom he had four daughters, three of whom are living, namely, Lady Amelia Montgomery, Lady Matilda Montgomery, and Lady Louisa Parker; secondly, on the 9th of March, 1807, the daughter of Mr. William Breton Wolstenholme, of Sussex, by whom he left a son and two daughters—Thomas Augustus Wolstenholme Viscount Parker (now the sixth Earl of Macclesfield), the Countess of Antrim, and Lady Lavinia Dutton. The present Earl is in his fortieth year; is married to Lady Mary Frances, daughter of the Marquis of Westminster, and has a family of four children.

Mr. Macready took his final leave of an Edinburgh audience on Saturday evening, in a crowded theatre. He performed *King Henry Fourth*, in the second part of Shakespeare's play, and *Lord Townley*, in "The Provoked Husband."

The Primate of Ireland has lately endowed a chair of ecclesiastical history in Trinity College, Dublin, and has named the Reverend Dr. Butler as the first professor. The appointment is made for five years.

The Rev. Dr. Vaughan, the distinguished Principal of the Lancashire Independent College, is said to be a candidate for the principal professorship of Owen's College.

The Earl of Derby is now engaged in draining nearly the whole of his extensive estates in the township of Halewood, Eccleston, Knowsley, Bickerstaff, and other places.

Lord Munster arrived in Paris on Monday from the Holy Land. Lord Brougham is also there; he and Lord and Lady Aylesbury, Lord and Lady Normanby, Lord Malmesbury, and the Duchess Stephanie of Baden, dined with the President on Saturday night. There has been some gossip in diplomatic circles at a supposed slight put on the English Ambassador at this dinner. His name was the last which was called over when the party emerged from the saloon to the dining-room.

A statement having appeared in a London paper that the Bishop of Norwich was about to enter the matrimonial state, the *Norfolk News* states, "on the best authority," that the rumour is altogether unfounded.

Lord Seymour was re-elected member for Totness on Saturday without opposition.

By the new postal convention with France, the single postage is to be 6d. for letters weighing half an ounce, instead of 10d. for letters weighing a quarter of an ounce, as at present.

The Commissioners of Woods and Forests took possession of Marlborough House, on Monday, on the part of the Crown. The commissioners have arranged

that soon after Easter the Vernon collection of pictures shall be removed from the National Gallery to Marlborough House, which, in addition to two suites of rooms on the ground and first floors, contains a spacious hall.

Arrangements are at length concluded for affording much increased facilities of admission to the gardens and grounds of Chelsea Hospital. At present certain portions of these grounds are accessible at certain seasons of the year, and on Sundays only. It is now arranged to throw open daily, at all times, the centre walk and terrace.

The proposed submarine telegraph between Dover and Calais is approaching completion. The tower for the battery, offices, and general works at Dover are nearly erected, and it is said that the insulated wires will be sunk across the Channel in the course of the next month.

The utmost exertions are used night and day, at Woolwich, to complete the Arctic expedition by the 24th of April, relays of workmen being employed upon the two steam-vessels, which are advancing very rapidly. Two of the steam-tugs connected with the port also convey a large number of shipwrights, riggers, caulkers, and other artificers and labourers to Blackwall every morning, to complete the *Resolute* and *Assistance* sailing-vessels. It is confidently expected that the flotilla will clear the Shetland Islands by the first week in May.

The United States expedition in search of Sir John Franklin, which has been started by private subscription, will consist of two or three schooners suitable for the navigation of the Arctic seas, of from 70 to 90 tons burden. Lieutenant Derhavan, who was attached to the exploring expedition, has accepted the command of the enterprise, and will sail on the 1st of May.

It is announced in the papers as a novelty—perhaps the transaction is newly settled—that Denmark has sold to England the five Danish forts on the Gold Coast, Africa, with all their stores and territory, for the sum of £10,000. A vote of the money by the House of Commons is all that is required to complete the purchase.

Diplomatic relations between England and Spain are about to be renewed, through the friendly intervention of the King of the Belgians.

A meeting of the principal manufacturers of Stockport was held on Wednesday, when, in consequence of the high price of cotton and the discouraging state of the goods market, they determined to limit the production by working only four days a week, commencing on the 1st of April.—*Stockport Advertiser*.

After hearing evidence on both sides, Mr. Robert Stephenson, M.P., has decided in favour of the scheme for supplying Liverpool with water from Rivington Pike. This has created a great ferment in Liverpool; the Pike-scheme being very unpopular.

A meeting of the committee appointed to promote the formation of a public park for the borough of Finsbury, was held on Monday evening, and it was resolved that an aggregate meeting of the parishes in the borough shall be held before the subject is brought under the notice of Parliament.

At the usual meeting for the election of a churchwarden for the parish of St. Giles's in the city of Durham, on Easter Tuesday, the Rev. Francis Thompson, incumbent, nominated and elected himself as his own churchwarden, stating that, as he had never been able to appoint one that gave him satisfaction in the discharge of the duties of the office, he would nominate and elect himself. The meeting protested against the appointment as being inconsistent with his other duties to the parish, and nominated two inhabitants to fill the office. The reverend chairman would only put one of the persons nominated to the choice of the meeting, and the other as an amendment. The parishioners insisted on electing both, if the chairman refused to appoint a parishioner as usual. The chairman stated that he would only return himself and a Mr. Joseph Dawson, who had the majority of votes, at the next visitation as elected. A scene of confusion ensued, and the parishioners then left the vestry in a body, declaring that such conduct of the chairman was tantamount to shutting the doors of the church.

Destitution at this moment prevails in Syke, Lewis, and other islands, to a considerable extent. Families who formerly derived a precarious subsistence from the potato, are now driven to the most miserable shifts to eke out a meal once a day. In the vicinages of seashores there is a constant search for shell-fish, with a few chance turnips to an occasional handful of meal.—*Elgin Courier*.

In a letter to the *Times*, Mr. Hind predicts that the great comet of 1264 and 1556 will return to its perihelion on the 2nd of August, 1860.

The wooden edifice for the exhibition of the Chinese junk at the foot of Essex-street, Strand, was blown down by the wind on Saturday morning. Fortunately no person received any serious injury.

The Mayor of Southampton has refused to sign about forty summonses of parties who have declined paying church-rates in that town. The Mayor also presided at an anti-state-church meeting held last week in Southampton.

A Sheriff's Court was held at Liverpool, in the grand jury-room, on Monday last, before Mr. Aston, barrister, for the purpose of assessing damages to be paid to Messrs. Rathbone Brothers by John Micklejohn, their warehouseman, who was convicted sometime ago of embezzlement, for which crime he had completed an imprisonment of nine months and paid a fine of £200. The present action was brought in consequence of its having been discovered that he possessed property to the value of upwards of £3000; and as he had never had more than a paltry salary, it was naturally supposed that this property belonged to his employers. The jury awarded the payment of £2065 10s. 11d. to Messrs. Rathbone.

On Tuesday the key-stone was placed in the last arch of the railway bridge which for three years past has been in course of formation, for the purpose of connecting, by a permanent way, the Berwick and Newcastle and North British Railways.—*Berwick Advertiser*.

Information has been received by Government of a manufactory of spurious sovereigns at Birmingham. The false coins are composed of inferior metal, enclosed within a shell of standard gold, and are so skillfully executed that they defy the test of weight, sound, or aquafortis; a slight imperfection, however, exists in the milled edging, which should be closely observed to discover the imperfection.

Preparations are actively pushed in Sheffield, to raise the monument in memory of the Corn Law Rhymers. A high wood-crowned hill, on the North side of the town, the scene of one of his best poems, "The Ranter," and overlooking other scenes which he has celebrated, is said to be the spot selected for the purpose.

No terms having been come to between the directors of the North British Railway and the engine drivers and stokers, nearly 100 of them have struck, and their places are supplied by mechanics from the company's work-shops.

Sir T. Redington, accompanied by Mr. Bourke, poor-law inspector, has proceeded to Kilrush for the purpose of investigating the frightful reports issued from that unhappy union.

The vicar of Gainsborough has successfully sued a person for marriage-fees. The bridegroom had borrowed the money for the licence and fees, and when the ceremony was completed he refused to pay the latter, and spent the cash at a neighbouring public-house.

The last of the Lincolnshire gibbet posts was blown down by the late gale. It was that on which, forty years ago, the notorious malefactor, Tom Otter, was hung in chains for the murder, near the spot, of a young woman whom he married in the morning and killed before night.

An attempt to seize three cows belonging to a farmer named Guinn, in the district of Dungiven, county Derry, for arrears of county rate, led to a serious riot last week, and attempted rescue, in which one of the men assisting the collector was killed. A warrant has been issued for the apprehension of Guinn, his wife, and son, who have all absconded.

A curate is wanted in an agricultural parish. The rector who advertises for him appears to belong to the *Juste Milieu*. "He wishes to have an earnest-minded assistant who holds no 'non-natural' interpretations of the offices of the church, either Puritanical or Romanist."

One of the locomotive engines belonging to the London and North-Western Railway "blew up" on Tuesday last. The accident took place upon what is called "Wolverton Bank," just beyond the locomotive work-shops, a few minutes after six o'clock in the morning. Nearly 25 hundredweight of the shell was thrown over some buildings, and to a distance of about 200 yards, and the engine dome, weighing some five hundredweight, was thrown about 300 yards in another direction. Several wheels of the engine were forced off by the explosion. The fire-box was not torn asunder, and to its withstanding the shock is to be ascribed the miraculous escape of the driver and his assistant, who were on the foot-plate. The engine was comparatively a new one, and was made at Mr. Stephenson's own manufactory. The cause of the accident is not known.

As Mr. Lowndes, judge of the Liverpool County Court, was crossing from Seacombe to Liverpool, on the night of Tuesday week, he stepped overboard at the landing-stage, and was drowned. His son jumped into the water, in a vain attempt to save him, and was with difficulty prevented from sharing the same fate.

Mr. W. H. Banyard, an extensive Russian merchant, entered the coffee-room of the Plough Tavern, Kensal-green, on Friday, the 22d of March, and called for a pint of stout, which he drank, and soon after became insensible. A surgeon was sent for, but by the time he arrived life was extinct. From a *post mortem* examination it appeared that Mr. Banyard had taken considerably more than a drachm of the essential oil of almonds. On the morning of the day he died he had expressed great disappointment at not receiving some large remittances from Russia.

An action for slander was brought at the Gloucester Assizes, by the Reverend John Seton Karr, vicar of Berkeley, against one Ruther, a labourer, who had accused him of improper intimacy with his housekeeper, and of giving her medicine to prevent the natural consequence. The plaintiff called as witnesses the wife of his groom, who deposed to slanderous remarks made by Ruther while in the vicar's employment, and to his threats of vengeance for being turned away; a carpenter and two labourers who had heard the slander repeated; and the surgeon at Berkeley, who was included in the charge as having supplied the medicine. Some of the evidence was extremely disgusting; and the cross-examination of the witnesses elicited facts which were very far from clearing the plaintiff's character. In summing up, Mr. Justice Pattison said that if the defendant used the words imputed to him, it was no excuse that he believed them true, nor had he any privilege because he was poor to circulate stories to the disadvantage of his neighbours. If he thought any of them guilty of a crime, he should give information to a magistrate, and not run about the country repeating slanders which he could not prove. The jury returned a verdict for the plaintiff: damages one shilling.

The sale of the valuable and extensive library of the late Dr. Elington, Regius Professor of Trinity College, Dublin, commenced on Wednesday. The library consists of a collection of the most esteemed and important theological works, rare and valuable editions of Irish histories and antiquities, and a great variety of choice English miscellanies. The sale is advertised to last for six days.

A serious military riot took place at Greenwich on

Wednesday evening. It was commenced by a party of the Royal Artillery, in front of Richardson's show at Greenwich fair; the soldiers throwing nuts at the women entering the shows, and making use of disgusting language. Mr. Lee, the proprietor, expostulated, the crowd hooted, and the soldiers, exasperated, made a rush up the steps of the show, and attacked the performers and the audience. They were now joined by a party of Marines, and the row became general. Several persons were severely injured while endeavouring to make their escape from the dense crowd. The force of the police on duty at the fair was totally inadequate to put a stop to the affray or contend with the soldiers, who amounted to upwards of a hundred. The mounted police at length came to the assistance of their brethren, and, with the aid of a military picket, succeeded in capturing twenty-one soldiers, who had been most active during the riot, and taking them to the lock-up. Mr. Lee was much hurt, and his property injured to a considerable extent. The fair was completely deserted in consequence of the affray.

The agitation against the proposed abolition of the Irish Court continues. The requisition for the public meeting of the citizens of Dublin has been signed by many thousands of persons; and the Lord Mayor has fixed Monday next to give them an opportunity of expressing their sentiments upon the subject.

On Monday night last, some persons set fire to the interior of the parish church of Kilmannagh, in the county of Kilkenny, by which the communion-table and the whole of the baptismal and funeral registers were destroyed; and, had not a prompt discovery of the fire been made, and speedy means adopted to arrest its progress, the whole building would have been destroyed.

A notable event took place on the 25th of March in Switzerland, at Munsingen, near Berne. The Conservative and Radical parties held each a public meeting (to prepare for the elections in May) at the same hour, and in the same place, divided only by a path; their united numbers amounting to more than 20,000 men, among whom the Radicals had a majority of at least 3000. The meetings separated in perfect order. The *National* (Paris) remarks:—How horrified would be the majority of the French Assembly, if the reaction on the one side and the popular delegates on the other were thus simultaneously to gather their adherents in the Camp-de-Mars, to consider points of political action.

In consequence of a reduction in the rate of postage in Austria, and an arrangement made with the steamers of the Austrian Lloyd's Company, the Indian mail for Northern Germany, Holland, and Belgium will in future pass by Trieste.

The Emperor of Russia, it is said, intends to put St. Petersburg in direct communication with Berlin and Vienna, by means of electric telegraph passing through Warsaw and Posen.

The French Minister of Commerce has addressed a circular to the different chambers of commerce and manufactures, urging them to use their utmost efforts among the manufacturers in their respective districts in order that the products of French industry sent to the British Exhibition of 1851 may be such as to keep up the character of the country for ingenuity and skill in workmanship.

According to a telegraphic despatch in the *Breslau Gazette*, from Trieste, of the 29th, the French fleet had arrived in the port of Naples.

The *Wiener Zeitung* announces that, in consequence of the grand industrial exhibition to be held in London in 1851, the Vienna exhibition, which was to have taken place this year, is postponed till the spring of 1852.

The *Madrid Gazette* publishes the documents relative to the Exhibition of Industry in 1851, with a royal circular to the provinces to stimulate the zeal of the manufacturers to respond to the desires of the London Committee.

Letters from Lisbon state that the experimental squadron of evolution cast anchor in the Tagus on the 26th of March, after a cruise to Gibraltar, and that the several vessels composing it took up hostile positions near the city, contrary to the regulations of the port, causing considerable excitement and fear on the part of the Portuguese that some demonstration was intended to support "British claims," or some other object connected with Lord Palmerston's policy.

General Paixhans has just published a book which will excite considerable attention both in military and political circles, proposing many inventions in artillery matters, and advocating extensive modifications and alterations in every branch of the service. He is a staunch advocate for guns of large calibre, speaks affectionately of the 80 pounder howitzers which bear his name, and the 150-pounder guns placed by him in the Belgian forts at the mouth of the Scheldt. But he attaches most importance to the monster mortar used with such deadly effect at the siege of Antwerp, and proposes that such guns should be used as field artillery. He thinks that this huge gun, throwing a shell of more than 1,000 pounds weight, with a charge of 27 pounds of powder, upwards of a mile and a quarter, would be more efficacious than a whole park of artillery, and that, in case of a war on the Rhine, neither Coblenz nor Mayence, nor any other fort, could hold out against such projectiles.

The preparatory works for the railroad from Madrid to Aranjuez have been carried on with the greatest activity for the last two months, and the attention of the inhabitants of the Southern provinces has been directed to the advantages which they may derive from the continuation of the road on one side to Seville, and on the other to the less remote of the seaports on the Eastern coast, so as to bring the sea, in a measure, near to Madrid. The seaports of Carthage, Valencia, and Alicante have been mentioned, but the preference has been given to the last, as presenting fewer obstacles to the construction of a railroad.

English visitors have not been more numerous for

some time than they are at this moment in Paris. The hotels are crowded.

According to the *Berliner Allgemeine Kirchen Zeitung*, the Jews have obtained a firman from the Porte, granting them permission to build a temple on Mount Zion. The projected edifice is to equal Solomon's temple in magnificence.

Letters from Stockholm announce that by a general order the Swedish navy is put on a footing of war.

A melancholy accident occurred to Mr. Roche, the aeronaut, last week, at Saintes, near Bordeaux. The balloon in which he made an ascent came in contact with a chimney. He fell into the street, and both his thighs and one of his arms were broken.

The trial of Professor Webster for the murder of Dr. George Parkman commenced at Boston on the 20th ult. No disclosures have yet been made to the public to relieve the subject from its original dismal obscurity.

La Presse announces that the Minister of Finance has resolved to propose a duty on paper on its removal from the manufactory.

The Americans, who have undertaken to open up the copper mines at Mount Vernon, Jamaica, have completed their preliminary arrangements.

The *Austrian Lloyd* says that the expedition for circumnavigating the world, which is to be undertaken by three vessels belonging to the war-fleet, has been deferred for a short time.

The Queen of Spain has not gone through the usual religious ceremonies of Good Friday, for fear of risking her health.

A disastrous fire occurred at Buffalo on the 10th inst., destroying several public buildings and fifteen or twenty private houses and stores in the most beautiful part of the city, making a total loss of 300,000 dollars.

The *Madrid Herald* announces the arrest, on charges of swindling, of an Englishman calling himself General Plantagenet Harrison, who lately sent challenges to some Spanish generals and to the English Consul at Cadiz.

The Central Congress of Agriculture has proposed that a duty of 50¢ per head shall be levied upon all cattle imported from France.

Notwithstanding the cheapness of food, there are several "strikes" of carpenters and other trades in New York for higher wages.

The *Fayetteville Carolinian* gives an account of a shower of flesh and blood in North Carolina. A similar phenomenon is said to have occurred in Tennessee some years ago, on which occasion the "flesh and blood" were supposed to be a vast swarm of red insects, the aphids.

The Genoa and Milan diligence, on being examined lately at the Austrian frontier, was found to contain a parcel of portraits of Mazzini, Garibaldi, and other revolutionary characters. As none of the travellers thought it safe to claim the parcel, they were all taken before a commissary of police, who sent them under escort to Milan, where, after undergoing a minute search, they were set at liberty.

The Pope lately ordered a chaplet to be manufactured at Rome, each bead of which should have carved on it the head of a saint. The chaplet arrived, was blessed, and given to the Queen, to the edification of the court; when lo! it was discovered that the heads of St. Peter and Paul were no other than those of Mazzini and Garibaldi.

The Thirteenth Regiment of the French Line, just leaving Rome, has shown a marked repugnance to wearing the Papal decorations. Two officers were long followed by a beggar. Unable to rid themselves of his importunities, and having no money, one of them at last gave his Roman cross, which was not on his breast but in his pocket.

The *Rosamond* steam-vessel, which arrived at Plymouth from Tangier on Saturday, has brought a lion, a lioness, a tiger, five gazelles, and two pair of ostriches, as presents to Queen Victoria, from the Emperor of Morocco.

The last accounts from California mention that one George Davis committed suicide in his room at Brown's Hotel, in San Francisco, by swallowing a quantity of laudanum. A letter, directed "to the finder of my corpse," was lying on a table in the room. Its contents were these:—"I have committed this awful act rather than die a lingering death by starvation. Please get this given to Captain Webster, on board the English schooner Pera, now lying at Clarke's Point, and he will, I trust, convey to my father, Mr. George Davis, wool-stapler, Bermondsey, London, the tidings of his son's fate. I have striven hard—God knows how hard—to get an honest living, and can't, so have only to die."

Mrs. Heald (Lola Montez) arrived in Paris on Thursday evening from Boulogne. Mr. Heald was to join his wife on Monday.

The *Risorgimento*, of Turin, of March 28, gives an account of the arrest of a notorious robber, of the name of Bovis, at Nizza. The police being apprized of his intention of going to Cimella, where there was a merrymaking, sent some carbiners there in plain clothes to surprise and make him prisoner. It appears that persons moving in good society were in secret understanding with this man, as the police at the same time arrested a M. Donaudy, in his own house, at the moment he was sitting down to table with some guests.

Five trees of liberty, ornamented with red ribbons, were planted at Chateaudon, Puy de Dome, on the night of the 13th instant. They were immediately removed by order of the authorities.

The German papers, in their account of the execution of Count Fugger-Glött for taking part in the insurrection in the Palatinate, affirm that a single word of intercession from his relatives would have saved his life. Instead of that his father presented a petition to the King of Bavaria, in which he implored the King to stand by the sentence of the court-martial, and provide for its immediate execution.

Inquests were held on Wednesday upon Richard Cissy, a waiter, who, with his family, being in a state of destitution, threw himself from the window of his lodging, in Moorfields, and so much injured his spine by the fall as to cause death; on Elizabeth Farnell, a dressmaker, aged nineteen, of Stepney, who, having quarrelled with her lover, swallowed a dose of opium; on Mary Horsman Batkin aged fifty-four, wife of a shoemaker, living in Bedford-court, Covent-garden, who having lost her senses in consequence of the great depression of her circumstances, and the fact of her son having been committed for a month to Maidstone Gaol as a rogue and vagabond, hanged herself. Verdicts of temporary insanity were returned in each case.

Sir John Dick Lauder was tried at the Edinburgh Sheriff Criminal Court, on Thursday week, for assaulting a railway guard in the employment of the Edinburgh and Glasgow Railway Company. The guard had charged Sir John with having damaged a railway carriage, the curtains of which were torn, the foot-rug taken away, the cushions cut, and the glass lamp broken; and he attempted to detain Sir John till he received instructions in the matter from his superiors. Sir John resented this, and struck the guard one or two severe blows, which made the man sick for two hours. On the Saturday following the guard called upon Sir John, who expressed sorrow for what he had done and gave the man £5. The jury returned a verdict of simple assault against Sir John, who was sentenced to pay £10, or be imprisoned thirty days.

John Johnson and William Johnson, the two brothers who were found guilty at Liverpool assizes last week of extensive frauds upon the St. Helen's Savings' Bank, were brought up to receive sentence on Monday. Mr. Baron Alderson expressed his regret to see two persons who had borne excellent characters, and moved in a high sphere of life, brought into such a situation. There had been various instances recently of similar frauds, which arose, no doubt, from that anxious desire to get rich which was the prevalent vice all over the country. The sentence for each was six months imprisonment in Lancaster Castle.

The inquest on the bodies of the persons poisoned at Stow has been adjourned for a fortnight. The general opinion is that the deaths were the result of accident, not of design.

Joseph Matthews, stage carpenter at the Strand Theatre, and a man named Lepbridge were employed on Tuesday, getting the theatre ready for the night's performance. Matthews desired the other to do something. Lepbridge refused; a quarrel ensuing, he flew into a violent passion and swore he would throw Matthews from the second tier of boxes, where they were engaged. He did so: he seized Matthews by the waist, and after a brief struggle flung him into the orchestra, himself falling upon him. Assistance having been procured, Lepbridge was found not to be much hurt; but Matthews was so seriously injured that he could not stand. He was conveyed on a stretcher to King's College Hospital.

On Friday evening week, or Saturday morning, a desk in the goods shed at the Berwick station of the North British Railway was forced open, and the sum of £150 carried away.

William Jones was charged at the Mansion House with having stolen a silk handkerchief. Two policemen observed him watching a gentleman's pockets, saw him whip out a handkerchief, gently wipe his face with it, and then, suspecting he was noticed, run off. When the policeman took him into custody he coolly asked him what was the meaning of the row. "I want the handkerchief you stole," replied the policeman. "What handkerchief? I have no handkerchief at all," said he. The policeman then pulled it out of his pocket. The owner had been lost sight of in the crowd. The prisoner upon hearing the charge said, "Well, the handkerchief was mine; I paid for it.—Alderman Carden: "But why did you put it into your trousers' pocket? that is not the usual place.—Prisoner: I know it: but there's such a lot of thieves about in these holiday times, that I put it where I thought it would be safest."—Alderman Carden: "You shall go to Bridewell for two months."—Prisoner: "It's a hard case, please your worship; but I hope, as I paid for the handkerchief, you'll order these people to give it up to me.—The policeman said the handkerchief was not only very handsome, but also highly scented.—Prisoner: "If my washerwoman chooses to scent my handkerchief, I can't help that."

Joanna Veal applied on Wednesday, to Mr. A. Beckett, at Southwark Police Court, for his advice. While in service in a respectable family she had been courted by a young man named Kelly, to whom she mentioned that she had saved £10. Kelly therefore proposed to use the money in going to California, where they could go as soon as they were married, and where, in a few months, he told her, they would obtain gold enough to make them comfortable for life. She intrusted her money to him; and he soon ceased to visit her. She learned that he was about to marry another woman; and when she applied to him for her money he only laughed at her. Kelly had a situation in a railway, and was in circumstances to restore her money. Mr. A. Beckett said the case did not come within his jurisdiction, and advised her to apply to the County Court. This however the applicant was unable to do, as she had no money to pay the fees, amounting to 14s. 4d.

The deficiency in the Customs of the year, caused by the diminished importation of corn, by the reduction of the duty on sugar which took place last July, and by the diminished proportion of foreign sugar imported, will be about £700,000. It should, however, be remembered that the year ending April 5, 1849, with which the comparison is made, was in some respects an extraordinary year, its Customs exhibiting an increase of £1,169,554 as compared with the previous year; so that the Customs of the year which ends to-day are still half a million more than those of the year ending April 5,

1848. In all the other items of revenue, as was stated by Sir Charles in his recent speech, there is an increase which more than makes up for the deficiency in the Customs. Thus the total revenue will at least equal that of last year. The surplus of income over expenditure will exceed two millions, extraordinary and even incredible as that fact appears to be thought in some quarters. The total reduction of expenditure, as compared with that of the year ending April 5, 1849, will be about two millions and a half. The bearings of these results upon the public debt, and by consequence on the money-market, have been anticipated by our friends in the city. The sum of £524,000 will be applied to the Sinking Fund in the ensuing quarter, making, with £10,349 last July and £302,961 last October, a total of £855,310 placed at the disposal of the Commissioners for the Reduction of the National Debt in the year ending to-day. As it is not expected that any deficiency bills will be required this quarter, the whole will be applied to the purchase of stock.—*Times*, April 5.

The *Alabama*, Montgomery journal, has a full account of a dreadful accident to the steamer *Orville St. John*. She was burnt about four miles below Montgomery. It is supposed that there were 120 persons on board, many of whom leaped into the river and were drowned, others perished in the flames, and others were crushed by the guards of the boat falling. The ladies threw themselves into the river, and most of those on board were burnt. Mrs. Hall, with her daughter in her arms, was drowned. The clerk of the boat (Mr. Mear), in attempting to save her, was nearly drowned. The only article on board that was saved was the trunk of Colonel Preston. There were a number of returned Californians on board, who lost their all. Colonel Rodman Price, of the United States navy, agent from California, lost his baggage, with which were 250,000 dols. belonging to the Government. Mr. Maul, a returned Californian, was very severely injured. F. H. Brooks, of Mobile, rumoured to have been lost, was saved. In addition to the money lost by Mr. Price, there were 10,000 dols. belonging to Mr. Knowland, and a large sum by Mr. Schmidt. A considerable portion of the sum in charge of Mr. Price was gold dust in the safe, and may be recovered. The register of passengers was lost. The clerk of the boat has furnished a list of the names as far as ascertained. Hugh Hughes, mate; Peter, steward; Esther, the chambermaid. The second cook and eight negroes were saved, also all the crew, with the exception of the second mate. Another account supposes there were 50 lives lost and 60,000 dols. Many persons are still missing.—*New York Courier*.

POSTSCRIPT.

SATURDAY.

The Revenue Accounts for the year and quarter, made up to yesterday, are published this morning. The inferences so commonly elaborated from these tables are often stretched beyond their reasonable importance, and less than usual is to be gathered from the tables before us: they do not indicate any momentous change, but may be made to look bright or gloomy according to the wish of the student. In the subjoined passages the *Times* takes a favourable view:—

"In the quarterly return the decrease on the Customs is not more than £160,535, notwithstanding the reduction of the duty on sugar, both foreign and colonial, and the lesser proportion of foreign sugar imported; and notwithstanding also the fact that the importation of grain and flour in the three months just ended is less by somewhere about a million quarters than in the corresponding three months of last year. In the Excise there is an increase of £38,898—not very compatible with the stories of depression and ruin which interested parties are doing their very best to propagate, and, if possible, to realize. In Stamps there is a trivial decrease, to the amount of £11,046. The Assessed Taxes would seem to have been paid somewhat more punctually, for they exceed those of the corresponding quarter last year by £29,130. The Income Tax appears to be recovering from the effects of the late commercial crisis. For this quarter it is £58,089 more than for the same quarter of last year, and £27,968 more than for the same quarter of 1848. When it is considered that railway property has fallen in marketable value at least £100,000,000 since 1845, and that railway dividends have dwindled probably to half the sums rashly or fraudulently derived as lately as 1847, the fact of the Income Tax recovering itself so much as appears on the present return shows the firm basis and elastic nature of the national resources. The Post-office exhibits a decrease of £3,000; and in the miscellaneous sources of revenue there is also a decrease of £50,832. On comparing the above items of increase and decrease it appears that in the total ordinary revenue of Great Britain in the quarter just ended there is a decrease of £99,296.

"In the comparison of the two years ending respectively April 5, 1849 and 1850, we are presented with the striking fact of a decrease on Customs, and an increase on every other item, to such an amount that the ordinary revenue of the year just ended shows an increase of £152,950 over the previous year. The decrease on Customs is £594,566, while on the Excise of the whole year there is an increase of £142,599; on the Stamps, £313,078; on the Assessed Taxes, £14,076; on the Income Tax, £149,004; on the Post-office, £14,000; on the Crown Lands, £60,000; and on miscellaneous sources, £54,759. These items amount altogether to £747,516. The above figures and observations refer only to the ordinary revenue of Great Britain; but the results are not considerably affected by the extraordinary items. Under the head of Imprest and other monies there is an increase of £97,398 on the quarter, which, with another small item, almost exactly balances the

decrease on the ordinary revenue, and makes the difference £1,854 in favour of the quarter just ended. In the comparison of the two years, on the one hand we have had no China money lately, whereas in the former year there was entered £24,264 on this account; but, on the other hand, the later year has the benefit of £125,588 as increase in the repayment of advances. This raises the actual difference in favour of the year just ended to £185,816."

The Paris Journals of Thursday teem with conflicting accounts of an insult offered to the President on his return from reviewing the regiment of artillery in garrison at Vincennes. It seems that on Easter Monday, a "gingerbread fair" is held at the Barrière du Trône, in the quarter of St. Antoine, through which is the road to Vincennes. A great crowd (some 30,000, it is said) of the lower orders were assembled, attracted by the holiday and the brilliancy of the weather. Through this crowd the President, accompanied by General Hautpoul, in an open barouche, and escorted by about thirty dragoons, had to pass. In the morning he was not ill received; but on his way back a different scene awaited him. From St. Mardé to the Place de la Bastille, the crowd was in dense masses, and shouts of "Vive la République Démocratique et Sociale" resounded from all sides. As the cortège advanced, the signs of dissatisfaction increased; the carriage was encompassed by scowling and unfriendly faces, cries of "A bas le tyran" were heard, and some of the more excited among the crowd shook their fists almost in the President's face. The manifestation appeared to be organized, men being seen to run by the side of the escort keeping up the cries. Louis Napoleon preserved his composure, and passed through uninjured. General Changarnier, meanwhile, was also returning from Vincennes by the same route. He was hooted and apostrophized by the coarsest names, to which he replied with military energy, but, observing a soldier in the crowd who insulted him, he seized the fellow on the instant, and made him perform a military salute; the same night that man was despatched to the outposts of the French army in Africa. Another account says that, seeing two soldiers who were intoxicated, and who kept their kpis on their heads, without paying the usual salute to an officer, the General approached them, rebuked them warmly for being in such company, and peremptorily ordered them to salute their General. The men respectfully took off their caps. These particulars were not generally known in Paris till a day or two after the occurrence. Their accuracy, as far as the main facts are concerned, seems, however, to be certain, even though General d'Hautpoul thought proper in the Assembly to give an official contradiction to the whole story.

The Government, says the *Times*, has received the serious intelligence that one of the regiments in garrison in Paris has revolted against its officers. It appears that the colonel having two days ago intimated his intention to punish an adjutant who voted for the democratic candidates at the late election, the greatest agitation manifested itself in the regiment. The soldiers refused to obey their officers, and set their authority at defiance. They left the barracks in bands, and since yesterday have been wandering in the suburbs and indulging themselves in orgies of no very creditable description. All attempts to bring them back have hitherto failed. It is said that M. Theodore Bac, a Montagnard, is to bring the subject before the Assembly in the form of a question. The newspapers are filled with accounts of sergeants and corporals who have been reduced to the ranks and sent to Algeria for voting for the Socialists. From last night's news we learn that the disturbance took place, not at Paris, but at Limoges. The fact, however, is not less significant of the state of feeling in the army.

The *Moniteur du Soir* announces a new office:—

"The creation of a special Ministry of Police appears to be decided on. The chief of this department will, it is said, be M. de Persigny, who will arrive from Berlin in order to direct the organization of the new administration which is destined for him."

The *Patrie* says:—

"If we are correctly informed, the Government has resolved to cause to be executed the police regulations relative to persons without ostensible means of existence (*gens sans aveu*) or without domicile, who abound in Paris. In the course of yesterday fifteen hundred persons belonging to this category were expelled. We hope that these necessary measures will be followed up."

M. de Larochejaquelin has published a pamphlet in defence of his proposition in the Assembly taking the sense of the nation as to the form of Government. He says:—

"I have had the boldness openly to indicate to France her policy; but I was sent to the Chamber for that purpose."

"You accuse me of being undisciplined. You are right. But, do you know why? It is because I have for a long time sought a leader without being able to find one. I fired without orders! My instructions were given me by Brittany; against civil war, against foreign war, against barbarism, against stupid accusations which falsify our principles, against usurpation. Fire! I have obeyed."

The advices from the West Indies received by the mail—which left St. Thomas's on the 17th of March—speak of the want of rain in several of the islands. The weather at Demerara and Jamaica was, however, regarded as favourable, and the plantations were looking well.

The Dean of Hereford, Dr. J. Merewether, expired at the vicarage, in Madley, about six miles from that city, on Thursday morning last, after a lingering illness. He was between fifty and sixty years of age, and had held the deanery for eighteen years. The dean's opposition to the elevation of Dr. Hampden to the Bishopric is fresh in the public recollection. The *Morning Post* refers to him in the following terms:—

"The rise of Dr. Merewether may be referred to the period of his curacy of Hampton, when his late Majesty William IV. was residing at his house at Bushey. The zeal with which the young priest performed his ministerial duties, and the respect and affection with which he was regarded by the parishioners, soon reached the ear of the royal duchess, who became subsequently a constant attendant at the church. The first step towards that rank he afterwards attained was gained by his appointment to a chaplaincy to the Duke of Clarence, whose affection for him continued until death."

A numerous meeting of the landholders and farmers of West Kent was held at Bromley yesterday, to adopt measures for procuring a dissolution of Parliament, with a view to the restoration of Protection. Earl Stanhope was chairman and chief spokesman—in the usual strain. He turned aside to denounce the projected exhibition of the industry of all nations as injurious to the domestic interests of the country; and he recommended all those who concurred in his view of the subject not only to refrain from giving it any encouragement or support, but to use their best endeavours to enlighten the public mind, and prevent those who might otherwise be deluded from giving any subscriptions towards carrying it into effect. The resolutions proposed were carried unanimously; and, to judge from the spirit shown at the meeting, you might almost be deluded into thinking that the Protectionists are making some way.

The amount of life lost in the wreck of the Royal Adelaide is now known. The official list of the passengers who embarked at Cork was received in town yesterday morning. It appears that 144 adults and 23 children left Cork in the ship bound for London. The crew, with the master, consisted of 24 men and one boy; and 14 passengers having embarked at Plymouth, it follows that 206 human beings have met an untimely end by the disaster.

An attempt was made upon the life of Mr. Butcher, edge-tool manufacturer, Sheffield, last Sunday, which fortunately was unsuccessful. An "infernal machine," described as a tin flask full of combustible materials, with an orifice at the top for insertion of a fusee, was flung at his bedroom window, which it broke, but did no other damage. Four men were seen running away from the house, by a watchman who heard the explosion, and who succeeded in apprehending one of them, named William Bailey, a file-grinder, and two of the others have since been apprehended. The Messrs. Butcher and their workpeople have had serious differences lately, and it is suspected that the outrage is in some degree connected with the ill-feeling thereby produced.

AN ABSTRACT OF THE NET PRODUCE OF THE REVENUE OF GREAT BRITAIN IN THE YEARS AND QUARTERS ENDED APRIL 5, 1849, AND APRIL 5, 1850, SHOWING THE INCREASE OR DECREASE THEREOF.

YEARS ENDED APRIL 5.				
	1849.	1850.	Increase.	Decrease.
	£.	£.	£.	£.
Customs	19,139,899	18,535,263	—	594,566
Excise	12,650,114	12,792,713	142,599	—
Stamps	6,941,351	6,354,439	313,078	—
Taxes	4,318,903	4,339,779	14,076	—
Property-tax	5,317,344	5,466,348	149,004	—
Post-office	789,000	803,000	14,000	—
Crown Lands	100,000	160,000	60,000	—
Miscellaneous	143,651	198,410	54,759	—
Total Ord. Rev. ..	48,490,092	48,043,012	747,516	594,566
China Money	84,284	—	—	84,284
Imprest and other Money	665,293	656,855	—	8,438
Repayments of Advances	427,761	553,349	125,588	—
Total Income	49,667,430	49,853,216	873,104	687,288
Deduct Decrease	—	—	—	687,288
Increase on the Year	—	—	—	185,816

QUARTERS ENDED APRIL 5.				
	1849.	1850.	Increase.	Decrease.
	£.	£.	£.	£.
Customs	4,593,119	4,432,584	—	160,535
Excise	1,820,575	1,850,473	38,898	—
Stamps	1,549,171	1,538,125	—	11,046
Taxes	146,101	177,231	29,130	—
Property-tax	2,011,519	2,069,608	58,089	—
Post-office	334,000	331,000	—	3,000
Crown Lands	40,000	40,000	—	—
Miscellaneous	98,792	47,900	—	50,892
Total Ord. Rev. ..	10,495,377	10,395,981	126,117	225,413
China Money	—	—	—	—
Imprest Money, &c. ..	204,261	301,759	97,398	—
Repayments of Advances	87,648	91,400	3,752	—
Total Income	10,787,286	10,789,140	227,267	225,413
Deduct Increase	—	—	—	225,413
Increase on the Quarter	—	—	—	1,854

TO CORRESPONDENTS.

We have received so large a number of letters on various subjects this week that we are unable to acknowledge them individually, although many of them might claim attention from their ability.

We cannot undertake to return MSS.

In no case do we insert reviews of books written or forwarded to us by the author himself.

Public Affairs.

There is nothing so revolutionary, because there is nothing so unnatural and convulsive, as the strain to keep things fixed when all the world is by the very law of its creation in eternal progress.—Dr. ARNOLD.

LORD JOHN RUSSELL'S VISIT TO MANCHESTER.

We learn from the *Court Circular*, and other authentic sources of information, that Lord John Russell left home on Tuesday, with the intention of spending a few days at Manchester. As the first requisite for a premier in these degenerate days, according to Mr. Ferrand, is "that he shall have a cotton soul," we may reasonably conclude that Lord John's visit to the manufacturing metropolis is for the double purpose of making himself more thoroughly acquainted with the merits of the Short Time question, and of ascertaining why it happens that the staple trade of Lancashire continues to languish, while every other branch of manufacturing industry appears to be in the most flourishing condition.

But, unless Lord John has previously devoted a larger amount of time and attention to the subject than Cabinet Ministers generally bestow on such matters, he will find it difficult to reconcile the contradictory statements he will hear regarding the operation of the Ten Hours Bill, and the causes of the present depression in the cotton trade. The millowners will tell him that the reduction of the hours of labour prevents them from competing successfully with foreigners, who work twelve or thirteen hours a day in their factories; and as a strict adherence to the law would lessen the total production of cotton goods and yarn throughout the kingdom, to the extent of one-eighth at least, they will aver that the nation would in that case be so much the poorer at the end of the year. On the other hand, the operatives will argue that so long as we are able to find foreign customers for £25,000,000 worth of our cotton goods and yarn, every year, we have little reason to be alarmed about foreign competition. And as for the argument that by working ten hours instead of twelve, the quantity of goods will be so much less, and will consequently leave us so much poorer at the year's end, they will contend that it is not founded on fact, because, although the goods may be less in bulk, through the reduction in the hours of labour, their exchangeable value may not be diminished, and, as two-thirds at least of those goods are sent abroad, it is to the market value, and not to the quantity, that we ought to look.

On this point, however, it seems to us that the operatives are rather at sea. They ought to perceive that if the effect of the Ten Hours Bill be to raise the cost of cotton goods manufactured in England, as such reasoning would show, the necessary result of that measure must be to give a premium to foreign competitors. If the fact is so, let it stand as a fact. Alone it will not condemn the Ten Hours Act; many other points would need to be made clear before it can be proved that in the long run the measure will entail an ultimate net loss; and the fact that it works well in districts now prosperous, as in Yorkshire, throws doubt upon its being the cause of the peculiar depression in Lancashire. Even if it were, the relief of the people from intolerable duration of toil is worth a great cost.

But there are special causes for the recent depression in Lancashire quite sufficient for Lord John Russell to attain a distinct conclusion. Employers and operatives will both agree in telling him that it is mainly owing to the short supply of cotton, and the facilities which the present abundance of money give to speculators; the natural rise in price produced by deficiency of supply is easily increased to a point which disturbs trade. And in connection with this part of the subject, it might be useful for Lord John to inquire whether the operations of the Ten Hours Bill, by greatly lessening the consumption of cotton during last

year, may not have acted usefully in moderating the disproportion between demand and supply.

Another important question on which he will find great unanimity, is that relating to the actual condition of the factory operatives. Nearly all parties admit that the great bulk of the population in Lancashire is in a more comfortable condition at present, notwithstanding the dulness of the cotton trade, than it has been in for many years. At one of the Protection meetings held a few months ago, Lord Stanhope spoke of 1842 as a year of remarkable prosperity. Of course he must have referred merely to the condition of the landowners, who were up to that time in a most blissful state of bucolic ignorance as to what was to befall them. So far as the working classes in the manufacturing districts are concerned, it may be safely said that the purchasing power of their wages is at least 50 per cent. above what it was in 1842. Small chance, therefore, of obtaining their support for a "return" to "Protection."

Possibly Lord John's visit to Manchester may teach him to feel strengthened confidence in free trade, to doubt the "finality" even of that "comprehensive measure," and to understand that counsel may be acquired by travel, not useless on his return to Parliament. That is if he is content to learn—to take in something more instructive than complimentary addresses.

STRUGGLES OF RELIGION TOWARDS EMANCIPATION.

FREEDOM of opinion has never been so bravely and so openly vindicated as it was at the great meeting at the Manchester Town Hall on Easter Monday. It was convened by the mayor on a requisition from the friends of the Lancashire Public School Association. The principal speakers were ministers of religion, and they took opposite sides; but all of them without exception spoke with the utmost frankness. It is satisfactory in every respect, because, from the tenour of the discussion, the advocates of every opinion will find that the sturdiest and most manful assertion of a man's opinions may be combined with the most generous recognition of freedom in others.

By no means the least tribute to this perfect freedom of discussion was the appearance of the Reverend Hugh Stowell, a distinguished Canon of the Church, to oppose the system of the Lancashire Public School Association, or any system of tuition which is not united with religious instruction. He, a clergyman of the Evangelical party, recognized the right of public discussion in the broadest terms—without the usual limitations set even by the advocates of "private judgment." He now found it not only generous but expedient and politic to demand in the face of that immense meeting a fearless uttering of arguments and a fearless listening to them.

His appearance is also useful to the cause, because he took up the strongest positions, and defended them with great vigour: he thus stimulated a corresponding vigour on the opposite side. He protested against the disassociation of Christian and secular instruction; admirably answered by the Reverend William M'Kerrow, a United Presbyterian minister, who protested against "forcing religion upon the community": Mr. M'Kerrow showed that if you limit your tuition to Christians you cut off large classes of British subjects,—the Jews, the Hindûs; and not only so, but the great multitude of those abandoned classes in England who are at present incompetent to receive religious ideas, because they are so utterly unprepared by development of the intellectual faculties. It would also exclude the large and increasing number of our fellow-subjects whom it is a foolish hypocrisy to count statistically within the circle of "Christians." Nor is this class of small importance. It was declared on the trial of Shelley, years ago, that "all the literary men in Europe were infidels." Shelley was persecuted socially, and of course had followers—now to be found in no mean proportion among the more intelligent and inquiring of the working classes: many boast of total infidelity, and some are avowed "Atheists." There has since been a reaction: in place of the "Infidels" that formed a proscribed sect, of unknown extension, in Shelley's time, there now exists a much larger and more varying class of "Spiritualists," still wanting a common name, but embracing a large proportion of the educated community, and extending far into those classes that pass by religious denominations: individual freedom has been

attained, though not social freedom: men stand unfettered as to their own opinions, though they do not avow them; and there is not a denomination even of Christians among whom you can pronounce of any man, unless you know his heart to the core, that he is in the plain common-sense of the word a Christian at all. It is among this class that the leading minds of the country are to be found; and this is the class whom Mr. Stowell proposes with others to exclude from a national system of education.

He avowed himself "the working man's friend," and appealed with effect to what he had done in "supporting the poor man when oppressed in wages;" so now he would defend him when "oppressed in family"—threatened with secular education. "You must make the training for the working-man moral and religious," he said, "as well as intellectual." But you cannot. You cannot agree upon what is moral and religious in Mr. Stowell's sense of the words; and if you say that there shall be no training, but that which is thus moral and religious, you simply declare that there shall be no training at all, secular or even religious; for, while the numberless sects will never unite, you will keep the flower of the educated classes back from any participation in the movement, and you will force the abandoned classes, whom ignorance closes against all religious ideas, to remain in their savage state—the wild English of our towns and fields.

Mr. Stowell's strongest position was that which he took in standing by the Bible, unmutated and unaltered; and he challenged the advocates of the Lancashire system to take the suffrages of the people on the point. "If you were to poll the inhabitants of Manchester," he said, "you will find, of the Protestant population of the city, there are not one-tenth who would say they would not send their children to school because the Bible is read there." Few, indeed, might venture to say so, still fewer might like to throw out the challenge. It is this last lurking fear that weakens the movement. The time is not yet come when men will say to the full that which is in their mind; but it is coming fast, and this Manchester meeting, by showing the strength which lies in perfect frankness, will go further than any public demonstration that we remember in the encouragement of outspokenness.

Indeed the whole philosophy, not only of the educational movement, but of free conscience, is in Mr. Tucker's admirable speech. After the chairman, he was the first speaker: he saw before him a meeting prepared to be rough and conflicting; and he manifestly cast about in his mind for the sources of the greatest strength in the contest. He performed his task manfully, with that completeness and courage that include perfect self-command and clear-headed discretion. But he spoke out. "I see no reason," he said, "though we may differ from one another, why we may not all speak what we believe to be the truth in this matter, and speak the truth in love." That is the right spirit. "Under the Lancashire system, nothing will be taught in the schools but what all men must acknowledge to be true." The true distinction. Collectively, we can and we ought only to teach what we know to be true: individually, we should all of us strive to disseminate what we believe. But if once we agree in teaching what we all of us know to be true, unquestionably we effect the finest preparation of the national mind to judge and receive those doctrines which are best tested by the fullest light of human intelligence. Those who oppose such a preparative proclaim their own dogma to be a doctrine for fools.

To any religious doctrine which can bear the light of day, neither the Lancashire system nor any other system, of perfectly unfettered tuition, can be unfavourable. Religion is nothing, or it is a primary truth essential to man's nature—inborn, and the more fully developed in proportion as he is awakened to a knowledge of his own nature and a sense of his relation to the universe. It is the actual operation of dogma which has hitherto impeded the action of religion, and we see the consequence in the weakness of religion; unable to contend against the many social diseases which it might counteract, but which it hands over to the gaoler and the physician for the repair of its own laches. No humanly-devised system of "practical benevolence," "material enlightenment," or "philosophical duty," can effectively urge men to work for the welfare of their species through the changing interests of passing generations. He cares not for the dead, neither for the unborn. The only inducement which has

proved effectual is the sense not only that he is part and parcel of something which endures longer than himself, but that there is a living relation with that enduring universe,—a personal relation as to himself, present in his time, but living also in times past with his forefathers and to live also in times future. This is a relation not subject to the death which visits him alone, but he feels that under it his instinct compels to love and serve. So that man shall stand in a nearer relation to God than he will do to the remote members of his own species. This doctrine is common to all faiths; it existed before Christianity; it is not threatened by those signs of decay which are now visible in the conflicts of men about the doctrines essential to particular churches. Thus it is that missionary efforts of sectarian narrowness obstruct and nullify the natural function of religion itself. Thus it is that this great community, too large to be governed by the smaller influence of human contrivances, hesitates, vacillates, and errs in its own action, throughout every department of national or social activity, unsustained and unstimulated by the full force of the religious influence—unguided by the lights which combine, as in the *Kosmos* of Humboldt, the full effulgence of cultivated philosophy and inborn religion. The conflict around the standard of dogma forbids the peaceful reign of religion.

The Lancashire movement promises to do sacred work in the emancipation of that divine influence in a two way the most potent and direct.

CHRISTIAN SOCIALISM.

Two clergymen coming forward as leaders in a Socialist movement! "A great fact" sufficing in itself to mark the immense progress made by the doctrine of common-labour within these last few years; and also to rescue that doctrine from its false position as an anti-religious doctrine. Before us are two small brochures which are exciting great attention, not less for their surpassing ability than for the characters of the writers. The publication of such works is a political event.

"Cheap Clothes and Nasty," by Parson Lot, deals with the actual and present results of the ultra-competitive system in trade, as specially illustrated by the tailor's trade. It explains the evils of the "sweating system," and the attempts made by the Working Tailors' Association to carry on trade by a plan of associated workmen. Parson Lot is no imaginary person, but an acting clergyman of the Church of England, with a singular faculty of vivifying sound principle by the most lively illustration and vigorous language. The first few lines of his pamphlet strike the key-note of the whole:—

"King Ryence, says the legend of Prince Arthur, wore a paletot trimmed with kings' beards. In the first French Revolution (so Carlyle assures us) there were at Meudon tanneries of human skins. Mammon, at once tyrant and revolutionary, follows both these noble examples—in a more respectable way, doubtless, for Mammon hates cruelty; bodily pain is his devil—the worst evil of which he, in his effeminacy, can conceive. So he shrieks benevolently when a drunken soldier is flogged; but he trims his paletots, and adorns his legs, with the flesh of men and the skins of women, with degradation, pestilence, heathendom and despair; and then chuckles self-complacently over the smallness of his tailors' bills."

And the "tailors' bills" are dissected with a merciless mercy—a generous mercy warm with heart-blood for the sufferings of the helpless workmen; a merciless anatomy of the movements and practices of the misguided men who carry out slavishly our modern eleventh commandment, "Buy cheap, but sell dear." "You are always calling out for facts," says Parson Lot, "and have a firm belief in salvation by statistics. Listen to a few:" and then, with an indignant and animated eloquence, plain and direct, he relates how the working man in the tailor's trade has been successively subjected to new devices by the capitalists and under-capitalists, who contrive to make a profit through subtractions from the earnings of industry. Employment is precarious, and the "sweater," gathering many workmen together, supplies them with a certain security of employment at the cost of subtracting from its fair wages; taking from each a little insurance money, and living on the price of their scarcely abated anxiety. In like manner the employer forces his workmen to cram themselves into lodgings which he provides, miserable lodgings which he "buys cheap and sells dear" to them who cannot refuse to purchase. The cost of trimmings is transferred from the first employer to the lowest workman. Women are

sent about to kidnap newly-arrived country hands that they may be dragged into this resistless system. The workmen must take their very food of these man-merchants, who live by eating into the margin of wages, by clipping the coin of industry. This system is increasing yearly, so that it bids fair to draw to itself the whole tailoring trade. And the same processes are true of other trades:—

"It appears that there are two distinct tailor trades—the 'honourable' trade, now almost confined to the West End, and rapidly dying out there, and the 'dishonourable' trade of the show-shops and slop-shops—the plate-glass palaces, where gents—and, alas! those who would be indignant at that name—buy their cheap-and-nasty clothes. The two names are the tailors' own slang; slang is true and expressive enough, though, now and then. The honourable shops in the West End, number only sixty; the dishonourable, four hundred and more; while at the East End the dishonourable trade has it all its own way. The honourable part of the trade is declining at the rate of one hundred and thirty journeymen per year; the dishonourable increasing at such a rate that, in twenty years, it will have absorbed the whole tailoring trade, which employs upwards of twenty-one thousand journeymen."

But there is a retribution for these things, for truly these judgments of God are not a fiction of priesthoods. Industry beaten down below the level of pauperism taints its own fruit; and, like the wounded centaur, sends forth a revenge in its own poisoned garment:—

"These wretched creatures, when they have pawned their own clothes and bedding, will use as substitutes the very garments they are making. So Lord ———'s coat has been seen covering a group of children blotched with smallpox. The Rev. D——— finds himself suddenly unrepresentable from a cutaneous disease, which it is not polite to mention on the south of Tweed, little dreaming that the shivering dirty being who had made his coat has been sitting with his arms in the sleeves for warmth while he stitched at the tails. The charming Miss C——— is swept off by typhus or scarlatina, and her parents talk about 'God's heavy judgment and visitation'—had they tracked the girl's new riding-habit back to the stifling undrained hovel where it served as a blanket to the fever-stricken slopworker, they would have seen why God had visited them."

We say the system is resistless, or it appears to be. The workman falls into it, and cannot help himself. The honest tradesman, as we have seen, is losing ground. A customer cannot resist the bait of cheap clothes; the very State cannot resist the epidemic of a suicidal meanness: "Their lordships," writes the secretary to the Admiralty in 1847, "have no controul whatever over the wages paid for making contract clothing"—cannot abstain from abetting the development of a system like that which we have seen. Parson Lot has a different idea of possibility; he is enthusiastic enough to imagine that "where there is a will there is a way," and that where there are Christians, men will revolt from "disgracing themselves by entering these slop-shops." "They are the temples of Moloch: their thresholds are rank with human blood; God's curse is on them." For the disease of the flesh is in the workshop, and the more terrible disease of hard-heartedness in the counting-house. Parson Lot, therefore, exhorts his readers to transfer their custom—an humble though effectual counteractive,—from these temples of Moloch to the associated workmen.

The writer of the tract on *Christian Socialism* works to the same end, but occupies broader ground. He is a clergyman of the Church of England, illustrious for the zeal with which he employs his intellectual faculties in the service of his kind, and for the transparent candour with which his own earnest conviction meets the conviction of others. A more successful stroke of courage and of active beneficence has never been achieved than in the issue of this little tract. Its direct and unequivocal avowals will strike shame on those who have endeavoured to meet the economical doctrine of common labour with prejudices and dogma. The writer declares, in express terms, that his Socialism, in its main purpose, is "the same with the Socialism of Owen, Fourier, and Louis Blanc." "The watchword of the Socialist is *cooperation*: the watchword of the anti-Socialist is *competition*." He adds an equally candid explanation why Socialists have opposed Christianity,—because they found the principle of competition which has been carried amongst us to a destructive excess compacted into the existing system of Society with the observance of Christianity. Also, because they were encountered by the dogmas of Christianity, and hence they were led to mistake Christianity for one of their enemies. In brushing away these paltry obstacles to the advance of the common-labour doctrine, the writer also removes the obstacles which prevent Christian Churches from

participating in the advance of the new doctrine. Both common labour and Christianity—for who will say that the work of Christianity is yet accomplished—will benefit from the eloquence with which he rebukes the attempt to keep facts out of sight in the investigations of science; the narrow application of Christian precept in treating the poor “merely as poor,” and “not raising them into men;” the premature triumph over the so-called failure of the so-called experiments in Socialism on the continent:—

“There may be other Phaetons besides Louis Blanc. There may be a principle which sets up a hundred different coaches to run along that same road and commits each to a driver, sometimes not much more experienced, always with much less benevolent intentions than the derided member of the Paris Provisional Government. People may have their own tastes. I would rather be driven in that chariot or any other by Louis Blanc than by Moses and Son. In plain language, if the year of revolutions produced poor fruits, I cannot yet perceive that the year of reactions has produced any better. If the supporters of co-operation made some strange plunges and some tremendous downfalls, I believe the progress to perdition under your competitive system is sufficiently steady and rapid to gratify the most fervent wishes of those who seek for the destruction of order, and, above all, of those who would make England a by-word among the nations. Thousands and tens of thousands of tailors, needlewomen, bootmakers, dock-workers, Spitalfields weavers, are saying to us, ‘Hold your tongue, gentlemen, about Louis Blanc and French revolutionists. Be silent in the name of common sense, if not of common modesty, till you have settled your accounts with us, till you have proved that your everlasting law of society does not mean a law of mutual destruction.’”

This is a brave and chivalrous championship. The writer objects to the systems in the form of which the doctrine of common-labour has been hitherto advocated, and would fasten attention upon the principle. Co-operation, he says, is the order of nature and of society; that is the distinction between him and socialists of the recognized sects. We may declare our perfect agreement in his tenet. Common-labour is a principle acting more extensively than that of competition, though by an accident of Adam Smith’s mind or studies it has received far less attention. “I assume that to be the only condition of society,” he says, “which they,” the secular Socialists, “make the condition of it”; and he summons the church to the great enterprise of vivifying the doctrine:—

“As long as our Christianity is content with what you call humble aims, that is to say, as long as it is willing to be regarded merely as the dogma of an established sect, which is not to interfere with the movements of human society at all, which is to leave it to regulate itself upon the most selfish, tyrannical, hateful maxims, and only to prevent the sufferers from disturbing its movements; so long the most vague dreams of the fancy, which have a show of freedom, or the most terrible despotism, which has a show of government, will be preferred to it. And if these vague dreams of the fancy should be able, through any strange combination of circumstances, to ally themselves with that old despotism, if the first can borrow from the last a look of substance, and the last can receive back in exchange a semblance of liberty, the lie which is made up of these incongruous elements may be for a while powerful, though not powerful enough, as I think, to defy the direct simple Mammon worship. But the hour of struggle will be a fearful one!”

The ground is taken. Not only is the principle of common-labour recognized by the leading political economist of the day, John Stuart Mill, and treated with ampler development in his latest edition, but it is recognized as a principle of Christianity by some of the ablest men in the Church of England. Indeed the two writers whom we have mentioned are not the first in the field, though others will not grudge our saying that they are the most distinguished. Nor be the credit withdrawn from John Minter Morgan for showing the share which a Christian Church is bound, by the force of its principles, to take in this social movement. The sanction of distinguished members in a body so discreet, so accomplished, so pledged to the interests of order, will not only establish a position for the new doctrine in political economy, but will also help to allay the ludicrous fears which the discussion of it has excited—as if it would suddenly upturn the system of society, and put an end to the energies of industry.

How little it can do either is easily declared in answering the questions—*What is the doctrine of co-operation, and what is its distinction from competition?* The distinction is this: competition is the striving of many labourers to obtain, each individually, a larger share of a given quantity of produce; each to that end keeping his own counsel to himself; not consulting with the rest in the distribution of labour, but directing his industry solely by glimpses of motives through the disguises intended to circum-

vent him in the common strife. Economists of the old school hold that, in the hurly-burly and struggle, industry is stimulated, so that in the end the gross quantity of produce is large. Common-labour is the striving of a given number of labourers, on a common understanding of requirements and capacities, to produce a larger quantity of produce for all, by the best distribution of industry and the aptest combination of means. This is the economical bugbear. Men have shrunk from it, as once they shrank from free trade. They were told that it was to undo all that competition had done. But that day of ignorance and timidity is past. The revolutions of the Continent, the convictions of immense multitudes in France and Germany, have forced the doctrine on the notice of the world: its discussion is accepted by the highest and the best in our own country; the models for the Christian public have come forward to discuss it in all candour and kindness with those who belong to other faiths. Common counsel cannot but fructify in common benefit.

MRS. GRUNDY AND THE PUBLIC PRESS.

“This land where girl with friends or foes
A man may speak the thing he will.”

So sings Tennyson of England. Yes, a man may speak the thing he will, but *will* he? In the face of friends or foes he is brave enough to do so, but not in the face of his superstitions: John Bull will brave his foes, but seldom his customers.

Every religion has its attendant shadows—superstitions. Beside our healthy, moral, social respect for Public Opinion, there is a queasy, miserable superstition, to which too many bow. We have a Juggernaut in England, whose married name is Grundy. Beneath the crushing wheels of that irresistible car we do not, indeed, cast our bodies—but we cast our consciences. To save our “respectability” we sacrifice our convictions; for is it not to sacrifice them when we dare not speak them above a whisper?

Friends of the *Leader* who share our convictions have warned us, in all friendliness, “not to be too bold.” They delight in our plain-speaking as far as they are concerned, but they are afraid of “the public.” The shadow of Mrs. Grundy chills their hopes. They would not have us proclaim other principles; they would have us use “guarded” language—in other words, they would have us compromise: the very thing of all others we repudiate! It is the vice of our age. Our want of faith makes us scrupulous in observances. Thousands go to church, not because they are devout, not because they believe, but because they must “set an example.” Is that an example? Thousands believe there is something rotten in our society, yet they dare not say so boldly: they insinuate it, they point to its effects, they rake up the ghastly horrors of Competition as illustrated by Moses and Son, and yet they will not avow their conviction as to the real source of the misery, because it “might disturb society.” Let society be disturbed! Society is decaying from within, and will soon become a chaos if it be not re-animated by the lifeblood of convictions. The only true health of society lies in faith. Unless there be a doctrine which men believe in, and act upon because they believe, society will soon become impossible.

But what faith? What doctrine? Ay, friends, there is the question: a terrible one! The solution of it will call for all men’s wisdom, for all men’s earnestness; and the solution, sooner or later, must be given, or we die! But do you for an instant suppose that this will come if all men hold back their thoughts—if, alarmed at the “tendency” of their ideas, they only dare to insinuate them and state them in “guarded” language? Do you imagine that we can get at the truth while all men are afraid of uttering what they believe?

So long as the Grundy superstition remains there is no hope. Mrs. Grundy means “respectability,” and that means “customers.” If a man avows convictions alarming to Mrs. Grundy, his customers leave him; his wares may be good, all his dealings honest, his life irreproachable; but he has a taint of “Socialism,” and ought to starve. If a journal avows convictions its subscribers desert it. There is scarcely a journal in the kingdom wherein the writers speak out frankly what they believe; but they intimate it, and try how far they can “venture with safety.” There are writers in the *Times*, the *Morning Chronicle*, the *Daily News*, *Fraser’s Magazine*, and occasionally in the *Quarterlies*, adopting the principle of Common-work,

the principle which is the basis of all Communistic and Associative schemes. The greatest of modern political economists, John Stuart Mill, and several of the most distinguished members of the Church, are, in this sense, Communists. One illustrious ornament of the Church is understood to be the author of the “Tracts on Christian Socialism” just commenced. Now, where there exists such grave dissension, where the fundamental constitution of society is under discussion, surely it becomes imperative on all men that they speak out, speak plainly, and speak earnestly? Times are too serious to permit of coquetry with Mrs. Grundy. If she is “shocked” at our ideas, we may regret her pain, but cannot, for her sake, pause. What is stirring in the souls of Englishmen must have a voice, and it shall be our resolute endeavour to get it a hearing. Come what may, we are prepared for all. The truth, such as to our souls it appears, must and shall be spoken. It may not be a profitable “investment,” to use the language of one of our correspondents: it must be profitable work. Tacitus has named those times felicitous wherein a “man may speak the thing he will,” “*rara temporum felicitate ubi sentire quæ velis et quæ sentias dicere licet.*” Such times are ours, and we will speak!



Open Council.

There is no learned man but will confess he hath much profited by reading controversies, his senses awakened, and his judgment sharpened. If, then, it be profitable for him to read, why should it not, at least, be tolerable for his adversary to write.—MILTON.

THE NEW MARRIAGE BILL.

SIR,—Considerable anxiety is now manifested for the result of the *third* reading of Mr. Stuart Wortley’s Marriage Bill. True it is that the *second* reading was carried by a majority of 52. Yet, during the recess the most extraordinary exertions have been resorted to to crush the bill ere it reaches the House of Lords.

Mr. Fox Maule has a notice to prevent the bill from extending to Scotland. Mr. Roundell Palmer has declared he will oppose it at every stage to the utmost. The member for the city of Oxford and also the members for the University have declared the same; and although the University of Cambridge is divided on the subject, yet the members for the University are most bitter in opposition to this very just bill.

Mr. Sheil, it will be recollected, made the bold assertion, “that all Scotland was against the bill to aman,” and which was just as true as some other parts of his declamation. Strange if the Kirk of Scotland—the descendants of the brave old Covenanters—are now in favour of that “black proclay” against which they struggled and shed their best blood! And if this even should be true, or even partly true, as regards the Kirk of Scotland, it cannot possibly extend to the great body of “seceders,” which is now assuming a consequence in Scotland similar to what the Dissenters have in England.

The great arguments of the opponents to this bill are now fairly given up. It is nowhere proven that “the marriage of a man with his wife’s sister is contrary to the law of God.” The assertions of this monstrous falsehood now seem ashamed of themselves; they have been dared a hundred times to produce such a command from either the Old or the New Testament, but they have failed to do so. Their next great hold on men’s minds was, that such a marriage “was contrary to the religion of the Jews.” But the Chief Rabbi in England, the learned Dr. Adler, denies this altogether, and says “that from all ages the marriage of a man with his deceased wife’s sister” was considered a most praiseworthy marriage, and that the usual period of mourning was shortened accordingly.”

The argument is, therefore, entirely stripped of its religious covering, and can only now be discussed as a great “social” question. Mankind, now-a-days, will not consent to be governed by the canons of the

ancient Romish Church. We all of us reverence the sacred volume; but, surely, those persons who are so stoutly striving to have the writings of *St. Basil* and the "Holy Fathers" of the fourth and fifth centuries considered as equal authority to the Bible itself, cannot be acting otherwise than as "*enemies to the faith*," certainly not as wise and discreet promoters of "civil and religious liberty."

I am, Mr. Editor, your obedient servant,
April 4, 1850. ALFRED.

RIGHT TO THE SOIL AND ITS FRUITS.

3, Old Square, March 1.

SIR,—Your correspondent, Mr. Thomas, has asked for a brief and convincing answer to the question, "What right has any man to claim a subsistence out of the soil?" I will give him an answer which shall at least be brief, and I hope may be convincing. Because each man has a right to require that those conditions of existence under which God originally placed man on the earth shall be preserved substantially in all the stages of human progress.

Now, consider what these conditions are in this matter of property and work; that is to say, in what state do men find themselves in these matters when they begin to occupy any unpeopled country?

1st. They must work to exist at all; and if they work, nothing but violence can deprive them of the fruits of their work. They have, therefore, a natural right to property in these fruits: and property is not merely the assertion of "might," as Mr. Thomas supposes.

2nd. There is room enough for everybody to work who pleases, and at whatever occupation he pleases; and each man will be rewarded, in the absence of violence, according to his work. No one is or can be "hedged in by property to starve."

Now, I ask Mr. Thomas, or any one else who shares his views, to give me a "brief and convincing" answer to the question, By what right have human societies, as they in fact have, altered these original conditions? By what right, except that "right of might" to which Mr. Thomas alludes—

"That good old rule, that simple plan,
That they should take who have the power,
And they should keep who can."

Have men carefully provided for the retention of the first of the above conditions only, the right of those who do work to enjoy the fruits of their labour, without troubling themselves about the second condition, that those who are ready to work shall always have the power of working, and the choice of the work which they prefer. I do not ask how, historically, they have done this; but by what right they have done it.

Mr. Thomas assumes that the two rights, the right of property and the right to work, are irreconcilable. But if we look to the beginning of society as God starts men in the earth, we see that this is not true. How is it, then, that there appears to be at the present day, in our present society, an inconsistency between the two? I will again endeavour to give a brief answer. Because men have fallen into the fallacy into which Mr. Thomas falls, of assuming that property can be claimed in the earth itself, in the same manner and to the same extent as it can be claimed in the produce served from the earth. Because they have forgotten that, while there is no inconsistency in claiming a property in the proceeds of human labour, inasmuch as these can be multiplied indefinitely, and by claiming a property in a part of them I do not interfere with the right of any other men to claim an equal property in some other part; yet that, so soon as the same principle is applied to the raw materials, which God gives men freely, to land which is in its nature of limited extent, the right of property in some men amounts to an exclusion from all property in other men, and therefore the simple notion of unlimited property, as it exists in respect to those things of which the quantity is unlimited, is not inapplicable, and must be modified by some such qualification as that implied in the "Right to Subsistence out of the Soil," or, as I should phrase it, the "Right of Labour;" the right to work at any object of work which I select, under such regulations as may be necessary to ensure the peace and well-being of the community to which I belong. Without further trespassing upon your space,

I beg to subscribe myself, your well-wisher,
EDWARD VANSITTART NEALE.

Coventry, April 1st.

SIR,—Your correspondent, Mr. Thomas, asks "Upon what right other than the right of might does property repose?" I should answer that, if it has no other foundation for its right than might, its right is not a right at all, but a wrong. The earth and all that it will spontaneously produce are properly common property; no man produced them, and he cannot claim them for his exclusive use without either fraud or force. Had men been originally wise and just, the earth would never have been parcelled out and divided among a few, but would have been

cultivated for the common advantage of all. But in the infancy of man's existence such a state of society could not be realized, if it ever can be. The great body of the people have lost their common birthright by their incapacity and ignorance, and if they ever gain it again it will be by unity and intelligence. In the meantime I should urge with you that those who need it have to subsistence out of the soil, because in almost all other kinds of property a great deal of labour must be expended before they are of much value, and also because that property which is not derived from labour ought to be made responsible for poverty.

Your other correspondent, Alexander Somerville, in my opinion, makes a great error when he says "the principles of Communism give the right to consume property without a power to enforce the duty of producing it." In the American communities no difficulty of the kind stands in the way of production; for they can and do produce more than they require. He also says that Communists admit what I, as a Communist, do not admit, that men should be perfect before they can work out a system based on the principle of common property. Man is necessarily imperfect, and liable to be influenced by temptation, and it is because of this liability that evil influences and the main causes of contention ought to be removed.—I remain, sir, with hopes for the success of your undertaking, yours,

A SUBSCRIBER, C.S.

COMMUNISM DEFENDED FROM THE CHARGE OF SENTIMENTALITY.

SIR,—Twenty years ago, when the accumulation of a shilling was the effort of weeks, I remember subscribing one for the liberation of your correspondent, "Mr. Somerville," from the Scotch Greys, at the time when he was first known to the public. As is, therefore, natural, I somewhat reluctantly demur to the words of one who excited both the interest and admiration of my youth—yet demur I do to the letter (inserted in your "Open Council" last week), characteristic of a school in political economy whose memory is written in the tables of interest, rather than on the tables of the heart of the people.

With the air of an appointed monitor of all sentiment he cautions you on that head. I have trod the weary steps of progress, or rather leaped with life-consuming energy the chasms which competitive society has made in the path of the operative; the merely sentimental is as little to my taste, and has as little of my tolerance as any "Whistler at the Plough;" but I can say that I read your prospectus, and ended with the impression that there were strong veins of earnestness and reality running through it; distinguishing the work to be done, and indicating a quiet intention of initiating some of it—deprecating cant—and what is more to the purpose braving cant, with the air of one able to lead opinion.

Deferentially and respectfully I say it; but I question the accuracy of Mr. Somerville's diagnosis of the Socialist manifestation. Earnest in conviction, and bold as earnestness naturally is, Communism spoke to society in uncouth tones. I grant it. But full-grown society answered it with no more wisdom than that displayed by infantine innovation. Socialists, however, outraged none of the Christian charity of society, for society had none to outrage. Society hooted, hated, defamed the Socialists who sought its ear. In these accomplishments society knew no superior, and feared no rival in Socialism. The offence of Socialism was what your correspondent describes as its "sentimentality." It believed in human duty as well as interest, and it believed that duty was a nobler, and sought to make it a stronger, sense than interest. There is a formula of obligation very much like that which Mr. Somerville lays down—most sacred in the eyes of society—viz., "Get money—get it honestly if you can—but get it." Socialism did not believe in this. To reject so golden a maxim argued no doubt much inexperience, was no doubt very presumptuous, utopian and "sentimental"; but it will come to be regarded yet as rather a salutary strength than an effeminizing weakness.

What makes political accusation so gross and offensive as the constant declaration which we hear in popular quarters that rulers do wrong, knowing it to be wrong, yet doing it because it is their interest to do it? Half the ferocity of mere political revolutions has been engendered by this belief. Far higher and more just is the conviction Socialism has sought to diffuse, the conviction that men are governed by ideas rather than by interests. And the belief is as salutary in wealth-making as in morals. Communism is as sensible as Mr. Somerville, that to have wealth is the basis of enjoyment; but it seeks a more generous mode of getting it than he appears to inaugurate. To accept as incentives to industry, ideas of duty, honour, and good-will, he regards as the "sterility" of productive schemes. Thus he ignores the nobler half of human nature. Possibly Socialism does not sufficiently guard against knaves in its theories; but since human experience has demonstrated nothing more universally than this—that if

you lay down a dogma for treating men as knaves, you will end by making them knaves—that system is more practical for "order" which inclines to treat men as being what they should be. To ideas of duty and not of interest, "sterile" as Mr. Somerville's school of thinkers pronounce the plan, we owe whatever of patriotism and martyrdom have made sacrifices for liberty, and raised humanity from its grossness.

The "moral sentimentality of the unfortunate Socialists of Harmony Hall," merits a somewhat different recognition from that which Mr. Somerville accords it. Their sentimentality took a very practical turn. Even intellectual exercises they considered a foregone gratification. They worked early and late—and cheerfully ate the bread of carefulness; and those whose little fortunes were lost utter now no complaint, but remember their efforts as generous men should, who make sacrifices to realize a more genial system of life. Like a half-executed railway whose shares are not paid up, Harmony Hall failed. Mr. Somerville must know of many experiments which have come to a similar end, whose originators are not usually set down as "unfortunate moral sentimentalists."

Let me pray, Mr. Somerville, not to include me under this last description. With hands horny with the use of the file and blistered at the forge, I am no dreamer. I have had no time to dream. Nor have I the slightest notion of a "rose-water world," never having become acquainted with any such place. I expect no betterance and desire none save that which my own exertions can create, but I also pray Society to leave those exertions free.

With this bald, hasty, and brief vindication of a class of Reformers, whose faults have been sedulously noted and whose aims and efforts sedulously ignored, I beg to subscribe myself,

A Believer in Humanity as well as the
Stock Exchange, ION.

Besides the letters above we have received a shoal of others, too many and too much alike in general drift for insertion: and must perforce content ourselves with extracts.

"Homo" answers "One who has Whistled at the Plough":—"Communism is, in principle, 'each labour for all,' that all may enjoy equally the fruits of that labour." A community regulated as it should be, would possess the power of enforcing the duty of producing property before consuming it. * * * The great works reared by associations are strong proofs of the power of co-operation; and as a Communist I can have no objection to these associations. I regard them as a step in the right direction. But all their good consists in their being common efforts for the common benefit. Which is, in fact, Communism."

"JUSTUS" says:—"The question of Mr. W. Thomas—'What Right has any Man,' &c.—cannot, I think, be better replied to than by asking if it is not the duty of society to care for every member of its body? If it is the duty of society to do so, which I think even Mr. W. Thomas will not be so 'truculent' as to deny, then must the converse be true, that it is the right of every one to be cared for by society. Mr. Thomas asks, why should he be required to provide for the poor and sickly? But the assertion is, not that he should be required to do so, but that society should."

"God and Nature," writes E. H., "inculcate the rights [of labour and] the rights of property, if honestly acquired, are alike sacred; but property bequeathed by a tyrant bequest ought to be null and void. If by court favouritism I get a park ten miles in circumference, and have in it thirteen hundred head of fat deer revelling and fattening in idle luxuriance while human beings are dying of want of food, while thousands are perishing of want, disease, and premature death by inanition, the animals should be sacrificed on the altar of public good, and the selfish, useless owner be compelled to earn his right. If it is true that money begets money in the same ratio that people beget population, judgment and care are necessary to regulate property as well as population. Feudal tenures are powerful if not sacred. William the Conqueror got possession of the land, as the Bank of England has possession of nineteen millions of gold, and possession has been held to be nine points of the law; but we want a committee to regulate the tenure of land and to regulate the fair distribution of the capital of the country."

On Mr. Carlyle's proposal for the nomination by the Crown of "the half dozen or half score officers of the administration, whose presence is thought necessary in Parliament, to official seats there," each person so nominated to have seat and vote there, Mr. F. Espinasse makes a critical remark:—

"Let it be proposed that 'the half dozen or half score officers of the Administration whose presence is thought necessary in Parliament,' shall have seats there, and in no case be allowed to have votes; that no official whatsoever, though welcome to a seat, shall be allowed to have a vote in Parliament.—Let this be proposed, and I venture to say all and sundry will jump at the arrangement. Officials are servants of the country, and though they should be allowed to make to its representatives any needful statements, explanations, or even pleadings, they, surely, should not be allowed to vote in Parliament on their own schemes and merits, any more than a secretary, traffic-manager, head-clerk, or chief engineer in a railway board. How often is a Ministry saved from defeat and expulsion by its own votes!"

Literature.

Critics are not the legislators, but the judges and police of literature. They do not make laws—they interpret and try to enforce them.—*Edinburgh Review*.

THE most noticeable event this week has been the reappearance of CHRISTOPHER NORTH in the pages of "Blackwood," with his usual power, brilliancy, animal spirits, and beauty, like a young lion at play. The subject he plays with is *Othello*, and he therein develops his "astounding discovery" respecting Shakespeare's employment of double time in his pieces, a long time and a short time, a retardation and an acceleration. It is one of the most ingenious speculations that have yet been thrown out, and has excited considerable attention from the singularity of another Shakespearean student—the Reverend Mr. Halpin—having also made the discovery, and worked it out in relation to the *Merchant of Venice*. Nothing is clearer than that these discoveries were both made independently; and yet they seem to be as nearly as possible the same view. CHRISTOPHER NORTH has done more, however, than thrown out a speculation on *Othello*; he has written a criticism which, in his own style—lionlike leaps at the heart of several questions—is magnificent. A poet never comments on a poet without opening up new tracks of thought.

The *Quarterly Review* has done an act of generosity: it has reviewed in a noble spirit of tolerance, that grandest of modern Italian poets, GIACOMO LEOPARDI. When we add that LEOPARDI was an Atheist—wrought thereto by suffering, physical and moral, and by the diseased anarchy of the age, not corrected by any wise teacher—the fact of his being mentioned in the *Quarterly* except in terms of savage execration is in itself a symptom of the growing tolerance of the age. It makes us even bear with patience the article on CHENU, DE LA HODDE, and the Republicans.

The *Westminster Review* has a very striking, very timely paper on the Church of England: bold and plain-speaking, yet elevated in treatment, and never descending to the vulgarities of polemics. The Church has been "in danger" any time this last fifty years, but never in such real peril as it is now, when scandals are dislocating it from within, and earnest men are unconsciously uniting to assail it from without. Wo! wo! upon it, if in such pressing times of need it continues oblivious of its sacred function, and expends its energy on frivolous disputes about scholastic distinctions and frivolous adherence to traditionary forms!

In France the literary topic is PONSARD's tragedy: *Charlotte Corday*. Author and subject both sufficed to pique curiosity. PONSARD, the restorer of the "classic" drama—PONSARD, who to the turbulent public of *étudiants* of the Quartier Latin offered the calm, idyllic purity of *Lucrèce*, and made all Paris flock over the water to the Odéon to see this rehabilitation of the ancient and truly national form of drama—PONSARD, as if moved by the spirit of antithesis, has now transported to the Théâtre Français—the scene of Corneille, Racine, and Molière—not a classic, but a revolutionary drama. The public has been uneasy. On the first night the anxiety to secure places was excessive. A hundred and even a hundred and fifty francs were paid for a single stall; a thing unheard of, except in the case of *Le Prophète*. Well, this crowded expectant house scarcely dared applaud! The two parties—Republicans and Moderates—showed mutual forbearance. The poet was impartial: the public would not force an application to the present times; but the application was obvious enough to all. The tragedy was also read at a soirée given by the Minister of the Interior; and there also a painful silence saluted it.

CHENU has been found so useful, that his dirty hand has once more been employed by a Government which talks of order, and which blushes with indignation at the "atrocious" doctrines of Socialists. On Monday appeared *Les Montagnards* de 1848, with a reply to CAUSSIDIÈRE and other *Démocrates* (the cant name for Democratic Socialists.) For those whose appetites delight in garbage the announcement promises! Mr. JEFFS—whose estimate of a book's worth is not unnaturally regulated by the number of copies sold—will also doubtless receive the announcement with hilarious rubbing of his hands.

LAMARTINE has published a new book: *Le*

Passé, le Présent, et l'Avenir de la République; the object of which is to render account to the nation of its state and prospects, as the Chambers were wont under the monarchy to render an account to the King. Whatever may be the opinion formed of LAMARTINE, any word of his is worth listening to.

One gets inexpressibly weary of these imitation GEORGE SANDS,—women who outrage all the qualities of their sex, and call the outrage genius. For GEORGE SAND herself we have the most thorough admiration: her impassioned intellect, her noble sincerity, her generous aspirations, and her perfect simplicity of manner, so strikingly contrasted with the affectations of her imitators! She is the greatest genius now living in France; and the most virulent of her detractors are forced to bow to the supremacy of her talent. But as BYRON produced a dismal progeny of sallow-faced young gentlemen who turned down their collars and despised mankind, whose hearts were withered by sorrows, and whose lives were mysterious with "dark crimes"—(fortunately overlooked by the police)—so has GEORGE SAND produced her rickety progeny of *Lelias*. She has sculptured her image in marble; it has been imitated by a hundred—in putty. Of all these imitators we least like the German; and of all the German imitators we least like LUISE ASTON, who just now scandalizes people with her novel of *Lydia*. FRAU VON ASTON was conspicuous in Berlin two or three years ago, by the quantity of cigars she smoked, the androgynous costume she wore, the audacity with which she proclaimed lawless love, and the very slender respect she entertained for Church or State. That she was an excessively "emancipated" female, you see at a glance. But one of the *grossièretés* of the Berlin police was its total want of sympathy with "emancipation;" and LUISE ASTON was requested, in a manner which admitted of no reply, to quit Berlin at once, neither more nor less. She published an account of it: *Meine Emancipation, Verweisung und Rechtfertigung*; to which those who love buffoonery are referred. But if the gates of the Potsdamer Thor were shut against her, her heart was not shut against the officers of Prussia; accordingly last year she accompanied a Prussian Regiment throughout the Danish war, and in the agreeable society of the camp probably learned the philosophy she has thrown into *Lydia*: a book we may notice in *extenso* hereafter.

While touching upon German novels, we must allude to KÖNIG's *Clubbisten in Mainz*, an historical picture of the corruption of German courts and German aristocracy on the eve of the revolution. AUERBACH has of course found imitators; the best of these is said to be UFFO HORN's *Böhmische Dörfer*, laying bare the actual grievances of the Bohemian peasantry.

In serious literature there is scarcely anything worthy of attention. In this respect Germany is even worse than France. The most remarkable feature in it is the flattery of Russia by Professor Huber, who is now regarded as the successor to Kotzebue.

The playgoers of Dresden have not been at all edified by the production of a comedy, in which the familiar life of some recent notabilities in the poetical world has been produced, or rather caricatured, upon their stage: Lord Holland, Sheridan, Lord, and even Lady Byron—the latter represented as an overbearing, dressy woman of fashion; the poet as a perfect hero of philanthropic and liberal tendencies, suffering martyrdom amidst little minds and intriguers conspiring to vilify and thwart him—are amongst the most conspicuous of the *dramatis personæ*. The author (a lady) is a writer of no reputation, but the piece was recommended by M. Rötcher, and his influence procured its reception. The better portion of the German press are loud in protesting against the absurdities and bad taste which reign throughout this wretched piece. It is entitled *Genius and Society*.

The poet Raupach has just published his tragedy, *Mirabeau*, which was refused at the theatre for political reasons. He has endeavoured to immortalize the committee that rejected his piece by naming them all in his preface.

NEWMAN ON THE SOUL.

The Soul: her Sorrows and her Aspirations. An Essay towards the Natural History of the Soul as the true Basis of Theology. By Francis William Newman, formerly Fellow of Balliol College, Oxford, &c. 2nd Edition. John Chapman, 143, Strand.

MR. NEWMAN'S sincere and heart-searching book

has now been, we believe, for about twelve months under the ordeal of religious criticism, and we are not aware that it has encountered any further protest than was naturally to be expected from a few of the feeblér organs of the traditional and scholastic theology. Our leading quarterlies, as they are called, have observed a discreet silence, possibly under the impression that the dangerous agitation of the religious consciousness of the age which this book is calculated to produce, would the sooner subside if left without the stimulus of controversy. In all our universities, however, the book has been read with an eagerness which clearly shows that it appeals to a larger and more important class of readers (and those, many of them, within the Church herself) than our orthodox reviewers are willing to believe. The character of this book, indeed, as well as its success, is profoundly significant of the spiritual temper of the age; and it is destined, we firmly believe, sooner or later, to exercise a powerful influence on our religious literature. The well-known piety and learning of the author exclude altogether, or at least entirely neutralize, that kind of criticism, so common and so degrading to the cause of religion, which consists in the imputation of impure motives and imperfect knowledge. The book before us appeals not merely to the intellectual faculties, but to the religious nature, and is evidently the product of a mind rich in spiritual experience as well as accomplished in various learning.

The limits of a newspaper review will not enable us to do more than glance at the prominent features of this remarkable book, which we earnestly recommend to the conscience of every man who is really in earnest in his religion, and who believes that a higher and surer faith is to be found within the soul herself than is reflected in the conflicting dogmas of churches.

In the first few pages of his preface Mr. Newman goes at once into the great argument of his book—the necessary "directness" of all real communion between God and the human soul, and emphatically declares "that worship is a state of the affections" which mere dogmatic teaching can neither create nor sustain. "It is useful, indeed," he admits, "to have spiritual teachers, and if they be wise it is wise to listen reverently to them; but their lessons have not been successful until the learner has gained an eye for seeing the truth. The object of spiritual as distinguished from moral teaching is to 'minister the spirit.'"

How imperfectly this "ministration of the spirit" is being performed by existing sects and churches, who are mainly engaged in bitter conflict with each other around the mere outworks of religion—its polemical and argumentative grounds—it is needless to remark.

The natural history of the soul (the *only* organ by which we communicate with the Infinite) is skilfully traced (in the first chapter) from the first dawn of the religious life—in the awe, wonder, and admiration of the child and savage—to the realization of those higher developments of the religious instincts which leave us at peace with God, and satisfied with our natural condition; and, in passing, Mr. Newman has treated, with a profound insight into human consciousness, of the "pathology of the spiritual organ," laying bare not only its common and evident, but also its most secret, diseases. Though Mr. Newman is essentially a spiritualist, he strongly protests against every form and variety of Pantheism, and ably exposes the fallacy of those whose morbid fear of giving human attributes to God, at once deprives Him of His personality, and, as far as we are concerned, of His existence. And clearly, if the idea of a moral governor is to be retained as the basis of religious belief, it is impossible to ignore the ideas both of his personality and will, though both may be assumed to be infinite and absolute. Fichte, indeed, objects that the personality of God suggests the limitations of matter, and destroys the idea of infinity; and Hobbes considers the idea of infinity itself as a mere negation. But the simple answer to both is, that "a sense of the Infinite" *does actually exist in the mind*; that it is an original and universal conception which all languages have endeavoured, however feebly, to express. The inaccuracy of our metaphorical language, when we speak of the divine nature, as Mr. Newman says, does not enfeeble the idea we are endeavouring, however imperfectly, to define. All nations, civilized and savage, have had the idea of a God, or at least of invisible and infinite power with which *will* is

clearly connected. There are, moreover, many other phenomena of the inner life which language can only imperfectly describe, but of whose existence we are entirely convinced. In such cases we can only say, in the noble language of Emerson, "After all, the rapt saint is the only logician;" or remind the objector of the not less idealistic language of Paul, "That faith is the substance of things hoped for, the evidence of things not seen." Mr. Newman sufficiently proves that this faith exists in an early stage of the spiritual consciousness, and he thinks that the "instinct which seeks after God and the Infinite is the most powerful in man."

Whilst he admits the necessity of moral restraint to regulate the exercise of the spiritual faculties, he still protests against the vague charge of *mysticism* being brought against those who find a higher law within than is realized by any positive creed. It is not by power of intellect that we grasp the realities of religion, but by looking inwards on the soul, where the image of God is reflected with a clearness proportioned to the brightness of the mirror. "Let us not deal more slightly," adds Mr. Newman, "with the testimony of the soul than with that of touch or taste." It is clear, therefore, that he considers the inward witness of the spirit as real and as trustworthy as that which belongs to the outward senses.

Upon this grand basis, then, Mr. Newman believes that all real religion must be founded. God has revealed to the soul of man "all things that pertain to life and godliness." Against the prevailing Bibliolatry he strongly protests, as leading us away from the proper business of our souls; "for why," he asks—"Why should any one study to develop *from within* a knowledge of right and wrong, when, if his results clash with those of a book, he will have to trim and prune himself into shape? It is easier and safer to crush inward sentiment in order to receive the truth by *testimony* from without! This is the carnal and dense covert under which every superstition has found shelter, and which, if it be not torn down, will, in every age, foster as much uncleanness and cruelty in the Church as the moral light abroad in the world will allow."

In his second chapter Mr. Newman proceeds to analyze, with a skillful hand, the origin of a "sense of sin" in the soul, exposing the various perversions which the doctrine has suffered at the hands of fanaticism and superstition,—far too large a subject for us to enter upon within our scanty limits. And in his third chapter he discusses the "sense of personal relation to God;" defending the doctrine from that hypercritical philosophy which would regard the intercourse of the Finite with the Infinite as metaphysically impossible. In this matter he forcibly argues that the spiritual facts asserted by religious men of all ages are stronger than the conclusions of speculative reasoning. He next traces the development of the religious nature in connection with the affections, and declares that the soul must become not only "as a little child," but even as a woman, in its trustful tenderness and faithful love of the "Father" and the "Bridegroom." Such a condition of the soul reconciles it to all the apparent hardships of its condition, and even chastisement becomes an argument of the divine love. To show the connection between religion and the affections, he quotes the spiritual language of all ages, in which God is addressed as "Father, Brother, Friend, King, Master, Shepherd, Guide," &c., but gives the preference to the metaphor of *marriage* as best explaining the relation of God and man. "And why," he asks, "need the soul scruple to say that she is 'partaker of the Divine nature' if God loves her and dwells in her bosom?"

The two opposite perversions of the doctrine of "new birth,"—the one the Calvinistic notion, referring it to irresistible agency, without any effort of the soul herself, and drawing a dark line between the regenerate and unregenerate, the godly and ungodly; and the other the gross superstition of supposing that a child is born again by the magical sprinkling of water—are strongly denounced: the first as "immoral bigotry," and the last "dead mechanism."

The fourth chapter ("On Spiritual Progress") treats of the struggles of the soul, touched and awakened by divine love, for the attainment of ideal excellence. Our author boldly criticises those rigid and pharisaical ethics that would repress, as necessarily hostile to religion, those expressions of joy and gladness that are natural to the human heart,

—the love of the beautiful in nature and art, and the free exercise of the social affections. In such matters the *law* must be looked for within us, for "a book revelation on such subjects is impossible." Nay, more, he denies that the example of Christ himself can be held up as a perfect for the guidance of his followers. Our own inherent spiritual instinct must be here a better guide than either dogmatic ethics or personal example: the spiritual, here as elsewhere, transcends the moral life. Our immorality consists in outraging, by our vices and sensuality, those divine instincts of the soul which, when kept pure and active, can alone bring us into direct personal intercourse with God. It is impossible to judge of the value of a rule except by its effects on our religious character: the opera may be innocent, and the chapel a snare to us. "The upright and faithful soul knows and feels what things do, and what do not, impair communion of the heart with God."

There is a remarkable passage in this chapter (page 178) which deserves especial notice, as vindicating from the fanaticism of modern creeds the true scriptural doctrine of spiritual influences. We are reminded that this doctrine was taught in its simplicity by prophets and apostles long before we heard of two spirits of God—the one "ordinary," and the other "extraordinary"; the one "dictating propositions," and the other "inclining the hearers" to receive them. Every living member of Christ's body was then supposed to be animated "with the selfsame spirit." No written law was or could be appealed to—but one written "on the fleshy tables of the heart." Men were admonished not to quench this spirit; but now it is declared by Mr. Newman that, "by idolizing the letter, men do quench it, and then are unable to understand that very letter which they blazon forth in purple and gold!" Nobly does Mr. Newman everywhere vindicate the spirituality of Paul's religion (so sadly perverted to the uses of fanaticism), by showing how entirely he rejected all other teaching but that of the "inward witness."

In reference to the observance of the Sabbath, and many other outward means of grace, which, founded originally on *fellowship*, have passed into dead formalities, Mr. Newman expresses the clearest and most rational views. He plainly declares that "Sundays are not Sabbaths, and that Sabbaths are no part of Gentile Christianity." He points to Paul's contemptuous rejection of the Sabbath as conclusive against the arguments of the English Puritan and Scotch Sabbatarian, and reminds us that up to the days of Constantine such Sabbaths were unknown to the Christian churches, and that it is "an ancient and Catholic doctrine"; that the observance of Sunday is an ordinance of the church, and not a command of God. Of course we have only room to glance at the subject, which is discussed with learning and research, whilst its bearings on the condition of the people, morally and spiritually, is clearly explained. A clear and comprehensive inquiry follows, into the philosophy of religious worship, its end and purpose, its uses and abuses.

The fifth chapter discusses a question ("Hopes concerning a Future Life") at once so vast, so solemn, and so interesting, that we feel embarrassed in approaching it from the fear that we may misrepresent the views of the writer in our necessarily brief and imperfect notice. Of course, we can only give the merest outline of the arguments produced. From the "Phædo" of Plato to the most modern treatise on the subject, it is assumed that the mind cannot perish by the dissolution of the body. This Mr. Newman declares to be unscientific—in fact, he calls it "unmeaning jargon." The purely Christian argument, that the idea of another world is necessary to redress the inequalities and injustice of the present, is equally rejected, as impeaching the Divine government, and imputing injustice to the Infinite. The idea of immortality, it is argued, is not necessary to stimulate our virtuous exertion, and that, if we rely on prudential motives of rewards and punishments, we ignore the power of conscience and the love of virtue for its own sake. This Mr. Newman thinks is "deeply corrupting." His argument is in this respect similar to that of Strauss in his "Soliloquies." There is, then, no logical proof of the existence of the soul after death, and our utmost assurance is derived from that "longing after immortality,"—that spiritual yearning for a perpetual union with God, which belongs exclusively to the religious consciousness. Both the Old and New Testaments are critically examined in this matter, and Mr. Newman does not

hesitate in his conclusion. Some things in this chapter may at first sight be painful to some religious minds, but we believe that much misapprehension has existed, and still exists, as to the meaning of the author. But let us quote his own words:—"But do I then deny a future life, or seek to undermine a belief in it? Most assuredly not; but I would put the belief (whether it is to be weaker or firmer) on a spiritual basis, and on none other." Our hopes, then, of a future life are not supported by the certainty of external revelation, but depend exclusively on our spiritual instincts.

The last chapter of the book treats of the "Prospects of Christianity." Our author emphatically declares that the present church machinery—based on "Christian evidences," "mechanical inspiration," and "doctrine"—is utterly adverse to the spirit of Christianity, and unsuited to the genius of the age. To assume the infallibility of any written law, or the infallible inspiration of any religious teacher, is virtually to stifle the spirit of God. The only parties to the religious compact are God and the human soul; and our vast and complicated system of doctrines, our inspired books, and inspired teachers, are utterly valueless except in so far as they present this simple relation clearly and forcibly to the minds of men. Abundant proof is given of the fallibility of the Bible records, and of the infirmities and errors of their writers; and yet we continue to regard these writings as the literal utterances of the spirit of God! Our God is no longer a "living God"—ever present with us—fanning the feeble flame of our heavenward desires—ministering hourly to our spiritual wants, and feeding the hunger of our souls; but rather a far-off and mystical abstraction, enveloped in the clouds of priestly incense, and lost in the dreams of religious metaphysics. Man no longer talks with God face to face, and consults him as his daily monitor and familiar friend, but is content to approach Him through the medium of an accredited ambassador, with solemn formalities and distant prostration. Like the early Israelites, we still believe that "no man can look upon God and live;" and our Father and our Friend is regarded in the light of a severe and even cruel magistrate. It is to this prevailing coldness and pedantry in the present system of religious teaching, which enters so little into the true life of humanity, that we must attribute the Pantheistic tendencies of the educated and the infidelity of the ignorant.

A thousand difficulties of history and philology, requiring the most accurate learning and the most patient research, are now to be encountered to establish the simple and catholic doctrines of Christ, which were first taught with such wondrous effect to the poor fishermen of Galilee. Surely Christianity may be taught now, as it was then, as a purely spiritual creed—a revelation to the soul of man requiring no other expositor than the Lord of the conscience. Is it just to anathematize the unlearned for historical doubts which they cannot solve, and for the rejection of doctrines they cannot comprehend, except by the doubtful teaching of wrangling controversialists? The Gospel must again be taught by the "demonstration of the Spirit and of power," and not by "the enticing words of man's wisdom." The complicated theology of the Church is, to the true Christian pastor, what the "beggary elements" of Judaism were to Paul. He has to eschew the same tyrannous traditions, the same lifeless forms, the same priestly pretension and vicarious sacrifices—all of which tend to make the living word of God of no effect. Whilst we are wielding these old and clumsy weapons, instead of the "sword of the Spirit," a black infidelity is growing up around us, to combat which Mr. Newman tells us that "action of a totally different kind must be set up."

An appeal must be made to the soul, and not merely to the intellect of man. An appeal to mere intellect will result in proving that historical religion is "as essential a contradiction as historical astronomy or mathematical religion." All this criticism of the popular creed (of which we can give but an imperfect idea in our brief notice) is deeply significant of the wants and condition of the age. It is because there is no reality, no life, no real faith in the modern churches, that the minds of many, who care for these things, are turned so dreamily on the past. Hence our somewhat sickly sentiment for "Catholic antiquity," ecclesiastical architecture, and priestly costume,—our Camden, our Parker, and Reformation societies, which have almost brought us

back to Popery itself. We are so lost in God's past dealings with us that we have well-nigh forgotten our present relations to Him.

But what, it will be asked, must be the bearing of these principles of faith on all established forms of religious worship? We answer, if they are become corrupt and insignificant, they must be purified and spiritualized. Mr. Newman has no general quarrel with forms of worship, so long as they are real and significant. The use of religious forms is to educate the soul and supply it with spiritual exercise; but they neither create, nor can of themselves sustain, the Spirit of religion within us. We pray because we are religious, but are not made religious by our formal prayers. The object of Mr. Newman's criticism is to send real worshippers into our churches and chapels. In spite of the generally psychological character of this book, it is essentially a practical one; and, in full confidence in the spiritual power of Christianity, the author looks forward to that great consummation when, in the language of its Founder, "the pure in heart shall see God" without veil or mediator, and approach Him without priest or sacrifice.

It is painful to us to dismiss such a book as this with a crude and imperfect notice; but ten times the space allotted us would be insufficient to enable us to do justice to the deep piety, sound learning, and intellectual power it displays. The style of the book is clear, natural, and unconstrained; and questions of the profoundest kind are treated with the simplicity of true wisdom, and the sincerity of an earnest mind. No reader will be repelled by learned sophistications, or embarrassed by crude metaphysics. The bounds of reason and faith are strictly defined, and the province of the intellect kept clear of that of the soul; and a firm basis is laid down for a creed that shall appeal to our complete humanity and realize the ideal of Catholicity.

A HISTORY FOR YOUNG ENGLAND.

A History of England during the Thirty Years' Peace, 1815-1845. By Harriet Martineau. 2 Vols. C. Knight.

As a political lesson to our times this work has great significance, for it is the history we ourselves have acted. It records our own follies, and our own progress. It is the newspaper of the day elevated to the dignity of history; near enough, in point of time, to make us conscious of our own share in it, yet sufficiently removed beyond the heats and agitations of the hour to be looked at calmly and clearly. In those who would retrograde, and in those who would stand still—in Tories and in Whigs—these pages must raise painful if not humiliating thoughts; while to the party of progress they confirm even its most distant hopes. Unrolled before our eyes here is the panorama of a nation's political life, during thirty years of peace, when the only war was the beneficent war of opinion. The struggles of England during the memorable epochs of Catholic Emancipation—Reform Agitation—and Corn-law Repeal are here depicted with a power and austerity of impartiality for which we had not given Miss Martineau credit. The obstinacy with which all change has been resisted by the "ruling classes," the patient unconquerable energy with which the reformers have gained the ground, fighting it inch by inch, through obloquy, menace, persecution, and the ruin of many—the broadening of men's views as they advance nearer and nearer to the true conception of democratic principles—with the bickerings, heartburnings, mistakes, and follies which have accompanied and obstructed the march of events—these will be thrown away upon no thoughtful reader, and will force even the thoughtless to reflect awhile.

Miss Martineau, however, has never once descended from the heights of history into the arena of political contest: there is nothing of the pamphlet in these pages. She has convictions and strong feelings; but her judgment is calm, her style never passionate. She does not like the Whigs, for she is a direct-minded, plain-spoken woman, with the natural contempt for halfness and compromise. Nor does she at all like the demagogues, for she is in earnest, and knows how much rascality may be cloaked by the advocacy of wrongs,—how often patriotism is but an uneasy pauperism! The men who have all her sympathies are the men who will do what they believe; hence the heroes in these volumes are Canning, Wellington, Peel, and Durham; because, although she does not always applaud their opinions, she finds them on the whole to be men fitted to the great office

of Government, inasmuch as they would actually carry out whatever they undertook. Perhaps the same may also be said of the Whigs, only that they can rarely be got to undertake anything—save office!

While warmly praising this work for its suggestiveness and political value, our duty as critics forces us to qualify this praise in speaking of it as a history. The life of the nation is not pictured there. It is no story of England during those thirty years; but rather a continuous series of review articles, partly narrative, partly reflective. The force of the book lies in its plain statement of political movements, and in the reflections on them. The writing is animated; the interest seldom if ever flags; but there is little trace of historic composition. In the difficult art of compiling Miss Martineau is quite a tyro; and the difference between the First Book of this history (written by Charles Knight) and those which follow is enough to make apparent the deficiency we allude to. Compilation as distinguished from composition is not a difficult art, as many blockheads testify in their books; but the compilation which is composition requires peculiar mastery. Books and pamphlets, newspapers and reviews, lie around you: in that chaos is your material. To extract the material, and place every detail in its due position, what to omit and what to bring into relief, this requires an art which Miss Martineau but slenderly possesses. Frequently her compilation is determined solely by contiguity, i.e., the material lies to hand and she feels bound to use it. Whereas in true composition contiguity has no influence: the selection is determined by intrinsic memorability.

Nor is the narrative well proportioned. Much is omitted that would give life and variety to the picture; much is dragged in merely, it would seem, because the annual register recorded it. But if, as a work of art, it is open to grave accusations, as an instructive, suggestive, thoughtful book, it is extremely valuable, one of the most valuable that has appeared for some time. We have no other connected view of the last thirty years. It shows powers of mind and elevation of moral sentiment too remarkable to be passed over. It is in all senses of the word an *useful book*.

THE QUEEN'S FATHER.

The Life of his Royal Highness the Duke of Kent. By the Reverend E. Neale. London. Bentley.

HAD this book appeared thirty years ago, with all its minute details of the ill-usage to which the Duke of Kent was subjected by the rest of the royal family, it would have been a perfect godsend to the Whigs. As a complete exposure of thorough vulgarity of soul and utter heartlessness among many of the highest personages in the kingdom, it might satisfy the taste of the most extreme Republican; and, as the only apparent ground for the unceasing hostility displayed towards the Duke of Kent by his stubborn parents was his being more of a Whig than a Tory, such a well-authenticated history of his wrongs as Mr. Neale has furnished would have been invaluable to Henry Brougham, Sir Francis Burdett, Mr. Tierney, or the popular orators. At this late period its political interest is comparatively trifling, but it will still afford material for fashionable gossip, in its revival of the endless series of petty persecutions by which the father of Queen Victoria was harassed till the end of his life. Indeed it is chiefly in these points that the value of the book consists. For in its exposure of the wretched intrigues of a court, and of the unhappy life which royalty so often leads, through defect of education and the absence of a wholesome responsibility, it may almost compare with the Memoirs of the Margravine of Barceith, and her history of the miserable life she spent at the Prussian courts.

The life of the Duke of Kent was not one of much incident. He was born at Buckingham-house, on the 2nd of November, 1787, and, although of an amiable disposition, appears to have always been an object of dislike to his parents. At the age of eighteen he went to Lunenburg as a cadet, and at that early period we find the first complaints of the hard way in which he was treated. In one letter he complains bitterly that although he had a stipulated allowance of £1,000 per annum for his use and benefit, "one guinea and a half per week, sometimes melted down by military forfeits to 22s., was all that found its way into his purse for personal expenses of every kind." For complaining of this as "open robbery," he was subjected to a system of espionage.

His letters to the King were intercepted, and he was represented as indulging in reckless extravagance. Two years later—he was then in his twenty-first year—we find him at Geneva, but it does not appear that his income had become more liberal. His biographer waxes warm at the way in which "a Prince of the Blood" was treated at this time:—

A PRINCE'S POCKET-MONEY.

"His circumstances were painfully circumscribed. To the eldest son of many an unpreferring country gentleman was meted out a far more liberal allowance than to a prince of the blood. Although the sum paid to the baron to maintain his royal pupil's establishment was now £6,000 per annum, the allowance for pocket-money to the party most deeply interested remained unaltered. It was still doled out after the rate of one guinea and half per week; and it is no exaggeration to say, that surrounded as the youthful soldier must have been, by associates far inferior to him in rank, but infinitely superior to him in point of command of money, his straitened allowance could not have been other than the source of daily and hourly mortifications.

"Incredible as the fact may seem, it nevertheless admits of proof, that till the prince came to reside at Geneva he had not been master of any equipage, or even the possessor of a horse!

"The results of this niggardly and wretched policy are clearly stated in the detail of His Royal Highness's case, published but a short time before his death by his express authority.

"From not having any of those indulgences allowed him which other young Englishmen of his own age, with whom he was living, enjoyed, and who were the sons of private gentlemen, the duke incurred debts by borrowing money to procure them.

"Those debts were a burden to him during the remainder of his life."

For the credit of his own section of the family, however, it is right to mention that these and all other debts that the Duke of Kent left behind him at his death, were faithfully discharged by his wife and daughter. By her husband's will, the Duchess of Kent was entitled to a large amount of personal property in this country and on the Continent; the whole of which she handed over to the creditors of her husband. It is pleasant to have an opportunity of recording such an act of rigid honesty in high places, and of adding that Queen Victoria followed up this creditable conduct on the part of her mother by devoting a part of her income for several years, to the same purpose.

In 1791 the Duke of Kent was sent out to Gibraltar; he remained there a short time, and was afterwards removed, in a somewhat capricious manner—for there seems to have been a deliberate purpose to annoy him—to Quebec, thence to Nova Scotia. In 1798 he returned to England for surgical assistance; having received a serious injury by a fall from a horse; and in the year following he was ordered to return to America as Commander-in-Chief of the British forces there. In 1800 he returned to England, where he remained until 1802; he was then appointed Governor of Gibraltar, and was recalled in 1803. From that time he does not appear in any prominent capacity till, about 1812, when the illness of his father left him at liberty to give his aid and influence to the British and Foreign School Society, the Anti-Slavery Society, the Bible Society, and various other philanthropic associations to which Toryism and the Church were bitterly opposed in those days.

In 1818 the Duke of Kent married the Princess of Leiningen, and in 1819, the following year, "On the 24th of May, a little Princess made her appearance at Kensington Palace." On the 29th of December, that year, the Duke, in writing to a friend, makes a singular remark about the young Victoria.

"My little girl thrives under the influence of a Devonshire climate, and is, I am delighted to say, strong and healthy; too healthy, I fear, in the opinion of some members of my family, by whom she is regarded as an intruder; how largely she contributes to my own happiness at this moment it is needless for me to say to you, who are in such full possession of my feelings upon this subject."

It was only a few weeks after this that the young Princess became an orphan: her father died on the morning of January the 23rd, 1820, after a short illness, caught from sitting in wet boots. He was much and deservedly lamented by the Liberal party throughout the country, as one who had suffered persecution on account of the part he had taken in public affairs, and by his friends who were warmly attached to him for his goodness of heart.

BOOKS ON OUR TABLE.

The History of Ancient Art among the Greeks. Translated from the German of John Winckelmann, by G. Henry Lodge. John Chapman.

Winckelmann's position in the history of criticism is so elevated that any estimate of the absolute present worth of his writings must disappoint those who have been taught to revere his name. In truth, his great excellence can no longer be appreciated by us. He opened the path upon which we travel, and now the path is so smooth that we forget the rugged obstacles which once encumbered it. Winckelmann—in conjunction with Lessing—opened our eyes to the glory of Greek art; by tearing off the spectacles coloured by prejudice or blurred by pedantry through which art had been looked at. He used his eyes—his soul; and bade us do likewise. "He gave," says Schelling, "by his theory the first foundation to the general knowledge and science of the ancients which later times have commenced to build. He first conceived the idea of looking upon the works of art as upon the works of nature." He did not form his theories *a priori* in the study, but from the works themselves, taught by their plain, intelligible language.

The present volume is a misnomer. It is a translation simply of the fourth and sixth of Winckelmann's *Geschichte*; and, although he says in the preface to that work that he uses the term History in its widest sense (as expressive rather of a system of ancient art, than what is usually termed history), yet in that work he does also, in some degree, comply with historical exigencies; whereas in the volume here selected there is absolutely no history at all. It is an analytical examination of Beauty as treated by the Greeks. The first part contains an inquiry, brief but pregnant, of the causes of the progress and supremacy of Greek Art; and an essay on the Essential of Art. The second part contains six chapters on the Conformation and Beauty of Male Deities and Heroes—Female Deities and Heroines—the Expression of Beauty in Features and Action—Proportion and Composition—on the Beauty of Individual Features and parts of the Body, and on the Drawing of Animals. All these chapters are illustrated with specimens from the antique. To lovers of Art and to Students, the book has great value, from the precision of its principles, the depth of all metaphysical subtleties, and from the real gusto and knowledge of the author. Taken for what it really is, we can recommend it; but as a history of Art among the Greeks it has not the slightest shadow of a claim; and the translator has damaged his work by the misnomer, because purchasers desirous of a history will be irate at receiving only critical remarks.

The volume is very handsomely got up; and the illustrations have been engraved with care.

Homeric Ballads, with translations and notes by the late William Maginn LL.D. J. W. Parker.

These translations originally appeared in *Fraser's Magazine*, and have now been carefully edited and handsomely printed with the Greek text on the opposite pages. They form a pleasant readable volume, but have no permanent interest either as specimens of poetry or scholarship. Maginn was a greatly overrated man; but he had qualities which, amidst the newspaper men of his day, threw his name into relief; namely, animal spirits, strong feelings, fluent style, and erudition enough to make him a scholar among wits. Taken from the ephemeral columns of the day and gathered into the sedate form of a book, his writings ill bear examination. His confident tone wants the support of solid learning, and becomes offensive. There is more parade than scholarship, and no great sagacity to compensate for the absence of "heavy artillery." All that he writes in his introduction on the celebrated question of the unity of the Homeric poems appears to us, in his own language, "mere trash." The side on which he combats has great force, and is captivated by men "having authority"; but the amazing shallowness of his knowledge of the question is betrayed at every step. The Wolfian theory may be incorrect; but to answer it by asserting that the unity of the *Iliad* is so perfect and complete that it would be impossible to disturb the order of the several parts of the poem without marring the regular and connected sequence of the entire, is to display but a superficial acquaintance of the poem itself. The ninth book is altogether an excrescence: it is in open contradiction with the tone and incidents of the rest. And to say one vein of thought runs through the whole is simply to assert that which is not. The twenty-second and twenty-fourth books are as unlike the earlier books in the mode of treatment and the mind displayed, as the *Antigone* is unlike the *Choephore*. In reading Maginn's Introduction we were forcibly reminded of a remark once made to us by Böckh, that those who maintained the unity of Homer were always driven to put forth rhetoric in place of argument. This is true of all; but many of them do bring forward arguments of weight. Maginn has none.

Of the translations we may speak more favourably: they are spirited paraphrases done in the ballad style, with little poetical merit, but more Homeric in their homeliness than translations usually are.

Studies and Illustrations of the Writings of Shakespeare and of his Life and Times. By Charles Knight. Vol. I. C. Knight. The indefatigable Charles Knight has here commenced a new and still cheaper publication of those studies of Shakespeare which have earned him so honourable a name. This is the first volume, and contains the "Biography," published in 1843. It has received entire revision; and readers will notice several alterations of arrangement and modification of opinion grounded upon new information. Nothing prevents this from being one of the most charming biographies in the language, but the perpetual sense which accompanies us of its being fiction. We cannot regard it as otherwise than as "William Shakespeare, an historical Romance." If published as such, the reader's enjoyment would be uninterrupted by any critical reflections. That there is

"much virtue in an *If*," we know; but we like no *If* as an historical basis.

In the present volume there is a mass of antiquarian knowledge set forth, and profusely illustrated with woodcuts. It is a book for all shelves.

Utopia; or the Happy Republic: a Philosophical Romance, in two books. Written in Latin by Sir Thomas More. Translated into English by Gilbert Burnet, Bishop of Sarum. C. Gilpin. *Letters on Early Education, addressed to J. P. Greaves, Esq., by Pestalozzi.* Translated from the German Manuscript. With a memoir of Pestalozzi. Originally printed in 1827. C. Gilpin.

Two very neat reprints, forming part of the Phoenix Library, "a series of original and reprinted works bearing on the renovation and progress of society, in religion, morality, and science," selected by J. M. Morgan. The *Utopia* has long passed the ordeal of criticism: all we need say is that the edition contains Bishop Burnet's Preface. Pestalozzi's beautiful letters need, too, no recommending, though we cannot refrain from quoting one brief extract, taken at random, for those who are not yet familiar with them:—

"Happy mother! thou art delighting thyself in the first efforts of thy child, and they are delightful; muse upon them, pass them not by,—they are the germs of future action, they are all important to thee and to him, and should furnish thee with many a long train of prolific thought."

"It is recorded, thou knowest, that God opened the heavens to one of the patriarchs of old, and showed him a ladder leading to their azure heights. Well, this ladder is let down to every descendant of Adam; it is tendered to thy child. But he must be taught to climb it. And let him take heed not to attempt it, nor think to scale it, by cold calculations of the head,—nor be compelled to adventure it by the mere impulse of the heart; but let all these powers combine, and the noble enterprise will be crowned with success."

"All these powers are already bestowed on him; but thine is the province to assist in calling them forth. Let the ladder leading to heaven be constantly before thine eyes, even the ladder of Faith, on which thou mayest behold ascending and descending the angels of Hope and Love."

The Port Royal Logic. Translated from the French, with an Introduction, by Thomas Spencer Baynes. Edinburgh: Sutherland and Knox.

The "Port Royal Logic" was an invaluable book; it still remains one of the clearest and best adapted works for students, as, indeed, may be believed when we state that the present translation was the suggestion of Sir W. Hamilton—unquestionably the highest living authority on such matters. Mr. Baynes has executed his task with painstaking felicity. The introduction is so good that we regret the translator did not add notes and illustrations to the text, according to his original intention.

Emigration Colonies; being the most recent information respecting the several settlements of Australia, Van Diemen's Land, New Zealand, and Port Natal; with a Map showing the position of each Colony; also the cost of the several classes of passage to each of the respective Colonies. Compiled from official documents by Henry Capper. Charles Cox.

An exceedingly useful collection of all the main facts relating to our antipodean settlements, at a merely nominal price. Mr. Capper's known zeal and industry, his long experience in connection with the early emigration to South Australia, and the means that have been placed at his disposal for insuring accuracy in the specific information which he now offers to the public, entitle the present compilation to the entire confidence of the emigrating classes.

The People's Review of Literature and Politics. Edited by Friends of Order and Progress. C. Mitchell.

This is in every sense the last number of a periodical unique among periodicals for the calm impartiality with which it was conducted; but the tolerance it exhibited to others has not been exhibited to it. Accusations of "infidelity"—(infidelity to what not specified by the accusers!) have placed the editors in a painful position with respect to their publisher, and it is consequently to be given up with the present number. We are sorry for it. The people have lost one of their most earnest and truthful teachers. The ability displayed in the review has been remarkable; but the spirit far more so.

Compton Merivale; Another Leaf from the Lesson of Life. By the Author of "Brampton Rectory, or the Lesson of Life."

Le Passé, le Présent, et l'Avenir de la République. Par A. de Lamartine. W. Jeffs.

Les Mystères du Peuple. Par Eugene Sue. Tome II. W. Jeffs.

Christmas-Eve and Easter-Day. A Poem. By Robert Browning. Chapman and Hall.

War; Religiously, Morally, and Historically Considered. By P. F. Aiken, Advocate. Hamilton, Adams, and Co.

The Voice of the New Year. By Sidney O'Moore. Dublin: J. B. Oldham.

Chapters in the Life of a Dundee Factory Boy. An Autobiography. Dundee: James Myles.

A Dream of Reform. By Henry J. Forrest. John Chapman.

Eight Letters to the Young Men of the Working Classes. By Thomas Cooper, Author of "The Purgatory of Suicides." J. Watson.

NOTES AND EXTRACTS.

TEMPORAL AND SPIRITUAL POWERS.—"Religion and Politics are inseparable. Without Religion nothing but

Despotism or Anarchy can be produced by political science. We will have neither. For us life is but a problem of education, society but a means of developing and translating it into act. Religion is the supreme principle of education; Politics is the application of this principle to the different manifestations of the human race. The ideal is in God. We must co-ordinate all societies in such a manner that they approach as nearly as possible to this ideal. The idea is the spirit; the translation of that idea into act—into visible works—is the great social aim. Therefore, to pretend to separate entirely and for ever things of this world and things of heaven, the temporal and spiritual, is not moral, is not logical, is not possible. But when a power which represents a religious principle has no longer faith and no longer inspires it; when, in consequence of secular aberrations and the progress of peoples, all communion of life has ceased between that power and humanity; when it no longer retains any initiative force, but only a resisting force, then the first form which dissent assumes is that of protest and of secession. Society, before condemning for ever the power and the principle on which it rests, separates it from its own movement by isolating it within a sphere of inertia where opinion may judge it without passion and without fear. Then arises the cry invoking the separation of temporal from spiritual."—*Mazzini: de Papa au XIX. Siècle.*

MINISTERIAL QUALIFICATIONS.—One thing is very plain: that whatever be the uses and duties, real or supposed, of a secretary in Parliament, his faculty to accomplish these is a point entirely unconnected with his ability to get elected into Parliament, and has no relation or proportion to it, and no concern with it whatever. Lord Tommy and the Honourable John are not a whit better qualified for parliamentary duties, to say nothing of secretarial duties, than plain Tom and Jack; they are merely better qualified, as matters stand, for getting admitted to try them. The hypothesis is very narrow, and the fact is very wide; the hypothesis counts by units, the fact by millions. Consider how many Toms and Jacks there are to choose from, well or ill! The aristocratic class from whom members of Parliament can be elected extends only to certain thousands; from these you are to choose your secretary, if a seat in Parliament is the primary condition. But the general population is of twenty-seven millions; from all sections of which you can choose, if the seat in Parliament is not to be primary.—*Carlyle's Downing Street.*

MEMENTO.—Time was when an incompetent governor could not be permitted. He was, and had to be, by one method or the other, clutched up from his place at the helm of affairs, and hurled down into the hold, perhaps even overboard, if he could not really steer. And we call those ages barbarous because they shuddered to see a phantasm at the helm of their affairs; an eyesless pilot, with constitutional spectacles, steering by the ear mainly? And we have changed all that: no government is now the best; and a tailor's foreman who gives no trouble is preferable to any other for governing? My friends, such truly is the current idea; but you dreadfully mistake yourselves, and the fact is not such. The fact, now beginning to disclose itself again in distressed needworkmen, famishing Connaughts, revolting colonies, and a general rapid advance towards social ruin, remains really what it always was, and will so remain! Men have very much forgotten it at present; and only here a man and there a man begins again to bethink himself of it; but all men will gradually get reminded of it, perhaps terribly to their cost; and the sooner they all lay it to heart again I think it will be the better. For, in spite of our oblivion of it, the thing remains for ever true; nor is there any constitution or body of constitutions, were they clothed with never such venerabilities and general acceptabilities, that avails to deliver a nation from the consequences of forgetting it. Nature, I assure you, does for evermore remember it; and a hundred British constitutions are but as a hundred cobwebs between her and the penalty she levies for forgetting it.—*Carlyle's Downing Street.*

CONSIDERATIONS ON A BIRD.—The following composition was the English exercise of a pupil in a Parisian school for young ladies. It was inserted years back in the *Monthly Repository*, but deserves to be printed every ten years. We mark the dainty bits with italic type, but not a word is omitted or altered. "I considered lately from my garden's pavilion a little bird which, extremely gay, came to fall on the edge of a flower-pot under a blossomed orange tree. Unacquainted that he was spied in that solitude, he abandoned himself to all the sentiments which the innocence, the safety, and the influence of the fine nature animate all the sensible beings. He spread his wings to the vierfical beams of sun of the morning, seizing a little small worm which came to pass, jumping of joy of an edge of the pot to the other, and complaining himself in another bird of it, which pecked in a quicksand, and which could be, or his friend, or his child, or her woman. About five minutes after he flies away of that compass of a garden too strait in distance without limits of the nature for to fill up the true destination for to live among innumerable joys of an innocent life."

AN INCONSISTENT THEOLOGIAN.—The late Dr. Hamilton, of Leeds, wrote a book to prove that, beyond the little circle of choice believers, the universe is a vast torture chamber; and yet a merrier laugh, a more exuberant wit, a greater geniality, was rarely to be found. The professional hours of his life were spent, like those of some old painters, in colouring lurid pictures of his neighbours clutched by devils, and the world in general swallowing hot pitch; and for the rest of his time he was free to dine with the reprobates, and crack his jokes with the damned. No one, who seriously considers the intense inconsistency involved in such a life, can suppose that the theologian really held a faith which the grasp of a friendly hand and the welcome on a familiar face sufficed to dissipate.—*Westminster Review.*

Portfolia.

We should do our utmost to encourage the Beautiful, for the Useful encourages itself.—
GUTHRIE.

POLITICAL FABLES.

NO. II.—THE FARMER AND THE FOX.

A FARMER, whose poultry-yard had suffered severely from the foxes, succeeded at last in catching one in a trap. "Ah you rascal!" said he, as he saw him struggling, "I'll teach you to steal my fat geese!—you shall hang on the tree yonder, and your brothers shall see what comes of thieving!" The farmer was twisting a halter to do what he threatened, when the fox, whose tongue had helped him in hard pinches before, thought there could be no harm in trying whether it might not do him one more good turn.

"You will hang me," he said, "to frighten my brother foxes. On the word of a fox they won't care a rabbit-skin for it; they'll come and look at me; but you may depend upon it, they will dine out at your expense before they go home again!"

"Then I shall hang you for yourself, as a rogue and a rascal," said the farmer.

"I am only what nature, or whatever you call the thing, chose to make me," the fox answered. "I didn't make myself."

"You stole my geese," said the man.

"Why did nature make me like geese, then," said the fox. "Live and let live; give me my share and I won't touch yours; but you keep them all to yourself."

"I don't understand all your fine talk," answered the farmer; "but I know that you are a thief, and that you deserve to be hanged."

His head is too thick to let me catch him so, thought the fox; I wonder if his heart is any softer! "You are taking away the life of a fellow-creature," he said; "that's a responsibility—it is a curious thing that life, and who knows what comes after it? You say I am a rogue—I say I am not; but at any rate I ought not to be hanged, for if I am not, I don't deserve it, and if I am, you should give me time to repent!" I have him now, thought the fox; let him get out if he can.

"Why, what would you have me do with you?" said the man.

"My notion is that you should let me go, and give me a lamb, or goose, or two, every month, and then I could live without stealing; but, perhaps, you know better than me, and I am a rogue; my education may have been neglected; you should shut me up, and take care of me, and teach me. Who knows but in the end I may turn into a dog?"

"Very pretty," said the farmer; "we have dogs enough, and more, too, than we can take care of, without you. No, no, master fox, I have caught you, and you shall swing, whatever is the logic of it. There will be one rogue less in the world, any how."

"It is mere hate and unchristian vengeance," said the fox.

"No, friend," the farmer answered, "I don't hate you, and I don't want to revenge myself on you; but you and I can't get on together, and I think I am of more importance than you. If nettles and thistles grow in my cabbage-garden, I don't try to persuade them to grow into cabbages. I just dig them up. I don't hate them; but I feel somehow that they must n't hinder me with my cabbages, and that I must put them away; and so, my poor friend, I am sorry for you, but I am afraid you must swing."

This is what happened to the fox. Next we shall hear what happened to the fox's son.

WORSHIP.

Bravely, friends, ye strive to cross the sea,
But the gleaming shore approaches never;
Waves on waves will rise, and waves will flee,
But the sky's blue circle fades for ever.

Cease the eternal ocean to explore,
You can never, never, cross its waters;
But that God is God for evermore,
Murmurs from Earth's thousand sons and daughters.

Lives he not to day as yesterday,
Builds he not the heavens that hang above us;
Gliding not with gliding hours away,
Breathing from the loving hearts that love us!

You will never measure him in thought;
All his fairest, all his best revealings,
Visit pure and gentle souls unsought;
Truest worship lies in holy feelings.

Do not ask him for your daily bread,
But eat gladly if your bread come daily;
Patience be your prayer, when hard tested,
Sufferers pray who bear their sufferings gaily.

Worship him with genuine word and deed,
Cast away all fear and craven sadness;
Faith and courage, friends, are all you need,
And Religion is the eternal gladness.

THE APPRENTICESHIP OF LIFE.

By G. H. LEWES.

CHAP. II.—FRANGIPOLO.—(Continued.)

Stavros Frangipolo was about thirty years of age. In appearance he was one of those men who flash upon you from amidst a crowd, and, though seen but for an instant, leave an indelible impression. Closer inspection loved to linger on the details of his striking face—on a delicate brow, compact rather lofty, and having something feminine about it; on long, dark, glowing than eyes full of tenderness and energy; on the aquiline nose and sensitive mouth. A short beard covered his chin; and a rich olive complexion gave the final grace to this strange and Titianesque head, which had so curious a mingling of fierceness and gentleness that Armand sportively likened him to a "vulture fed on milk!"

Loving, generous, and sympathetic, it was his occupation and delight to seek out whatever was noble and loveable in others. He strove to make his existence harmonious by realizing the beautiful in life, and by courageous scorn of whatever was ignoble. In him Plato lived again; but Plato Christianized—Plato shaping his course, not by a pursuit of the Graceful and the Good—*τὸ καλὸν καγαθόν*—but by the subordination of the Beautiful to Duty. The idea of Duty was his polar star.

With Frangipolo Armand willingly argued, because the discussion was always conducted fairly; and they rarely left off without some new idea having been taken up by the eager soul of this boy, becoming the germ of many other ideas. Very early in their acquaintance Frangipolo had uprooted one of his prejudices against religion, as the source of so much bloodshed and misery, by saying:—

"The history of religion is, indeed, a bloody page in the annals of the world; and the excesses committed in its name give terrible force to its opponents. Yet these excesses demonstrate its strength. Religion profoundly affects the whole nature of man; not his intellect alone, but his whole being. It is rooted in the very depths of his soul, and has necessarily stirred his ignoble passions with the same intensity as it has stirred his noblest aspirations. Religion has caused energetic crimes because it was so capable of causing energetic virtues: its energy is its force. It has moved the heights and depths of our nature. Moreover, religion is human, and partakes of that imperfection which belongs to things human; nothing can be worked out by human means on a large scale and remain thoroughly pure. But religion itself—religion as the highest aspiration of man's nature—is no more to be held responsible for *auto-da-fés*, St. Bartholomew and Smithfield burnings, than the ennobling passion of Love is to be held responsible for all the brutalities which sensuality excites in brutal natures!"

He also shook one of Armand's favourite arguments, founded on the variety of sects into which religion was split, by meeting it boldly thus:—

"Sects! Why, every man who thinks is a sect in himself. That liberty of private judgment which the Reformation inaugurated has made sects inevitable. No two souls are precisely alike; no two *genuine* creeds can be precisely similar; each man has his own religion; and each is but an incomplete formula of the truth."

"But will not this multiplicity of sects end by destroying religion?"

"Not at all. They may destroy a church, they cannot touch religion; they form a question of ecclesiastical polity, and that is all."

"I do not understand the distinction."

"Yet there is one, and it is important. To confound ecclesiastical polity with religion is the most dangerous of errors: it is confounding a church with the faith—confounding the conduct of man with the destiny of man. All the persecution and bloodshed which make you so eloquent have arisen from the confusion of the church as a faith, with the church as a political institution."

The above brief indications will suffice to show what manner of man was this Greek, destined so greatly to influence Armand's spiritual life.

CHAP. III.—THE SOUL IS LARGER THAN LOGIC.

Armand, Frangipolo, and Gabrielle were inseparable, and day after day they spent hours in discussing the deepest problems of human existence, as if they had been three philosophers instead of a girl of seventeen, a boy of fifteen, and a man of thirty. But it was no common bond of interest which united them. Gabrielle was excessively anxious to see Armand converted, and Frangipolo seemed to her the only person likely to succeed with him; Armand himself had a strong desire to believe; and Frangipolo was no less anxious to convince him.

When arguments failed, Gabrielle would bring her personal influence to bear; and so amidst discussion, pleasantries, and confidential outpourings the hours flew.

All this while a spiritual revolution was working in Armand; the ground was slowly being prepared for the reception of the seed, and Frangipolo was careful not to force the growth of any opinions, confident that in so rich a soil they would never fail to reach maturity in due time.

He first made Armand convinced of the necessity for faith, both in masses and in individuals, if anything great was to be achieved; and he adroitly pointed to China as an illustration of the hopeless helplessness of a nation without a faith:—

"The Chinese," he said, "have no church; all their sacred writings are destroyed; only the works of philosophers remain to guide the souls of men. What is the consequence? The consequence is that the Chinese have

remained stationary, for they have lost the principle of all progress. And to show how deep religion pierces, how it is the well-spring of all that is great and heroic within us, these Chinese are utterly destitute of Art, because they are destitute of a religious faith to symbolize!"

There is always force in a conviction; and Frangipolo spoke with so much of this force that he silenced and perplexed even when he did not persuade Armand.

"I do not understand," said Armand, one day, "how you can agree with me that human reason is too imperfect to comprehend the Infinite, and yet continue to believe and dogmatize."

"That is because I do not look upon reason as the sole and final arbiter. Reason is all very well in its own province; but there are things which transcend it, and thereon it must be silent."

"But do you mean to say we are to set aside our reason? Because my torch may give a feeble light, am I to blow it out?"

"Not at all; but if your torch will not give light enough, you must desist the attempt to see with it, and procure some other light. Look here! man's nature is three-fold: it is *passionate*, *emotional*, and *rational*. Each of these modes of activity is fundamental, and has its own laws. Passion has its *instincts*; Emotion has its *sentiment*; Reason has its *logic*. Do you admit this?"

"Perfectly."

"Now as each of these portions of our being has its own laws, none of them are amenable to the others. There is no reason to be given for our instincts, except that they are laws of our activity. You cannot explain why instinct is so unerring; but you know it is so. Emotions again are excited in us by beautiful objects: can your reason explain why? Can logic influence your sentiments at all? It cannot; it is as powerless with sentiment as with instinct. The human intellect takes a wide sweep, but its horizon is discoverable by the naked eye, and logic, so powerful *within* that sphere, is powerless beyond it. You laugh at the man who would introduce sentiment into a scientific question; why then do you introduce logic into a question of emotion?"

"Is religion then a question of emotion?"

"Eminently."

"Then how can you expect men to believe?"

"I expect them to *feel*."

"Is feeling to be taken as a proof?"

"The best of proofs! What, for instance, do you *know* (logically) of Life? Can you form an idea—a distinct idea—of Life? You cannot. What do you *know* of Love? Nothing; yet is there no such thing as Life, is there no such truth as Love? Admit this—(and you cannot escape it)—and then answer me. If you can believe in Life and Love, though they are both beyond the *mere* intellect,—if you have within you a faculty for their appreciation,—have you not also a faculty for the appreciation of the universal Life, the universal Love?"

"You must be right!" exclaimed Armand. "And that is why, in spite of my reason, my *feeling* has always struggled against my arguments!"

"Of course it is. Nothing but our false philosophy, which overlooks the triple constitution of man and erects logic into the sole arbiter, could ever have dimmed so obvious a truth. The soul is larger than logic."

Gabrielle rejoiced in this victory. She was sinking rapidly, and the nearer her end approached, the more intense became her interest in Armand's conversion.

Summer advanced, and as it advanced she waned. At last she grew so feeble as scarcely to join in the old conversations. She sat for hours at the open window, with Armand and Stavros on either side of her, looking out upon the landscape, and allowing her thoughts "to wander through eternity"; at times she would bend her head towards Armand, divine sadness in her eyes, and with a strange significance point to the fading sunset; and then he would take her pale thin hand in his with gentle pressure, or else smooth his lips along it, and that was his answer to her mute appeal.

Summer passed and Autumn deepened; her life was ebbing fast. Stavros grew more sad and silent; and a mournfulness was on the whole household deeper than it yet had been. Discussions had long ceased; Gabrielle was scarcely able to talk.

Autumn deepened, and the tide ebbed faster and faster. Every day Gabrielle grew weaker; every day they saw more certainly that she was going.

At length she passed away.

Her death was as gentle as her life had been. Without any suffering, odily or mentally, she passed into eternity—her little stream of life flowed gently back to its parent source, the infinite Ocean that washes round the universe!—Like a rose that droops on its stem, its leaves gently detached by the softest breeze that blows, till of all that sweetness and beauty nothing remains, so she drooped and gently died.

Curious! The first thought which flashed upon Armand when he heard the sad intelligence was this:

"Now she has solved the problem of immortality!"

Grief came *after* that; but it did come—fierce, moody, and bitter. His expression of grief contrasted strangely with that of her father, who was fearless, and only showed his sorrow by the intensity of his calmness, and the rigidity of the muscles of his face.

In the afternoon, while Armand was sitting by the bed on which the pale corpse was laid out, and gazing with swollen eyes upon that exquisitely placid face, so delicate in death, so awful in the stillness of its repose, sobs shaking him as fresh paroxysms of grief ploughed up his heart, he felt his hand pressed

silently; looking up he beheld the Comte de Lecoëdic, grave, pale, haggard, but calm, standing beside him.

"Oh, this is horrible!" exclaimed Armand, returning the pressure and pointing to the bed.

"It is God's will!" said the old man gravely, with a slight tremor in his voice, more pathetic than any sob; "I have seen three of them pass away as that dear child has passed, and have suffered without repining. God in his infinite goodness has sustained me—he will continue to sustain me till I join *her* and *them* above! God's will be done!"

This was more than Armand could bear. He rose brusquely and quitted the house.

CHAP. IV.—FRANGIPOLO'S CHRISTIANITY.

It would be difficult to describe the complex feelings which agitated Armand on quitting the house. He felt *angry* at Gabrielle's death—angry at her father's pious resignation. That one so young, so good, so beautiful, and so pure should die while hoary sinners were suffered to live in a world they corrupted and disgraced, was to his mind a flat contradiction of there being an Eternal Justice; while the calmness displayed by the bereaved father seemed to him an outrage upon the best feelings of the heart, and a proof of how Religion trampled down humanity.

Driven by these doubts he wandered to the seashore, where he rambled till fatigue forced him to lie down on the rocks. To the town-bred boy the sea was an inexhaustible delight. Rambling on its sands, basking on its rocks, sailing through its waves, and watching the rolling tide, he had spent many pleasant hours. Now he gazed with a sort of sullen irritation at the tumbling waves sprawling their huge ridges of foam upon the shingle, and then withdrawing for a fiercer plunge. The sky was flushed with purple light, which also shimmered on the restless bosom of the sea.

There is nothing more suggestive of solemn thoughts than sunset over a broad expanse of sea. Armand gradually felt his mind soothed and calmed from its irritation, as he gazed upon the vanishing tints of the far-off sky. The course of his thoughts was suddenly arrested by the sound of a half-stifled sob, which seemed to come from the other side of the rock on which he reclined.

He paused to listen attentively; but there was no repetition of the sound, and he began to fancy he had deceived himself. To settle his doubts he climbed over to the other side, and there to his infinite amazement he saw Frangipolo with his elbows resting upon his knees, his head buried in his hands.

"Dear Friend!" he exclaimed, "what is the matter?"

Frangipolo raised a haggard face towards him, and, holding out his hand, pressed that of Armand with fierce energy.

"Is it about...about *Her*...?" Armand inquired.

A look was the answer.

"Ah, yes, you loved her!...And I never thought of it before!...You loved her...Who did not love her?...Oh! we shall never see her more!..."

Armand burst forth into fresh tears as he said this. Frangipolo once more buried his face in his hands. He uttered no groan, he shed no tear, but the quivering of his frame told too plainly the convulsion of his grief.

They remained together for upwards of an hour, silent and yet consoling each other.

From that day there was a new feeling in Armand's soul for Frangipolo. A light had been thrown upon the past. All his quiet attentions to Gabrielle were explained. He had loved her in silence, and without hope. He now cherished her memory as that of a pure and sainted being. His sorrow was not loud but deep. He bore it like a man, but like a man with profound capacities for feeling. "We must suffer," he was wont to say, "because we are men; but it depends on us to make the condition in which suffering leaves us godlike. Sorrowing experiences in men of noble natures are so many steps, broken steps in the crumbling ascent from life to the eternity of existence. We must press onwards, onwards! There is still a higher life—a more imperishable love to be obtained; but, like all things human, it can only be reached through self-sacrifice."

Robbed of his Gabrielle, he turned with fresh devotion to Armand, whose conversion became the grand object of his life.

He had from the first been greatly interested by Armand; but now a community of sorrow drew them still closer to each other, and the progress he had already made in winning him from scepticism made him desirous of completing the work begun.

Frangipolo had a Christianity of his own, which, in spite of its sincerity, would on several points have scandalized the orthodox, from its disregard of forms and subsidiary dogmas, but which made him all the fitter to effect a conversion. I am not sure that he was entirely free from the pretension, of late become so common, to found a new religion. Men—especially in France—talk about establishing a new Christianity, as if *that* were an undertaking not less facile than the writing of a novel; and give themselves airs of Prophets and Teachers upon the strength of a few vague formulas.

Frangipolo was not open to the ridicule which justly follows such Reformers; but his dissatisfaction at the Church made him prone to admit every new idea which could plausibly be shown to be a new development of Christian principles. And this tendency made him better able to cope with the objections made by Armand than if he had kept to the strict dogmas. Thus, when Armand one day pressed him hard respecting Inspiration, he said:—

"Every man who attains a clear recognition of the Godhead is inspired—and he is inspired in proportion to the strength and clearness of that recognition. If by patient meditation the mind is enabled to ascend to higher regions of truth, that mind is assuredly nearer to the Divinity than ordinary minds, and its utterances are of deeper significance. Only to a few men is it ever given to attain any extraordinary clearness of recognition, but those few must be listened to as the teachers of a higher wisdom. It is impossible to doubt that men such as Moses and Isaiah were inspired: not perhaps in the vulgar sense of the term, but in that higher sense which I attach to it."

"Your explanation is by no means orthodox."

"What is the meaning of orthodoxy? It is keeping to the letter instead of the spirit. I maintain that my explanation of Inspiration is the only rational view to be taken of it, and is in strict accordance with the whole spirit of religion. It enables me to get rid of an objection, frequently made, founded on the scientific errors of the scriptures. I say the astronomy and geology of the scriptures are the astronomy and geology of the age in which the writers lived, and merit no more consideration than strict scientific appreciation can award them; but the theology of the scriptures is the theology of men inspired—the utterances of men who have by force of intellect pierced into higher regions, and brought back tidings to us."

"But," objected Armand, "if your explanation be correct, every founder of a religion has been inspired: Mahomet no less than Moses."

"Assuredly. Had you not been taught to consider religion as an invention, you would at once have seen that every religion is a truth—it is the formula of what is working in the soul of man. Some of your old teachers pretend that there are savage races destitute of all religion, and they quote travellers in confirmation. What ignorance of human nature! As if man in any condition, however brutish, could exist without forming some rude explanation of the mysteries around him!"

"Are those reports of travellers false then?"

"Not false, perhaps, as statements, but false in philosophy. If you find a race of men without a distinct *cultus*, without what we call an Established Church, are you to conclude that they have no religion? By no means. If they do not adore God they adore Fetiches. Because their dull souls have attained no clear recognition of the unity of the Godhead, because their formula is miserably imperfect, that is no reason why they should have no formula. The religious sentiment is as powerful with them as with us; it is only the formula which is less clear. And, as I often say, *Religion is a Sentiment before it is a Belief*:—the intellectual part of it, the formula, will vary with the intelligence of mankind, but there is little variation in the sentiment."

"But how are you to prove that the Christian formula is clearer than the Mahometan, or any other formula?"

"Easily. Christianity is cosmopolitan. All other religions are Nationalities."

"I do not understand you."

"Every other religion is the Ideal of the Nation: Christianity is the Ideal of Mankind. In Judaism, as in Islamism, we see the unmistakable peculiarities of the nations from which they sprang; the morality is not universal, it is national: the Future they announce is the heaven which a Jew or an Arab can conceive as the height of felicity. Not so Christianity. Sprung from the Jewish race, it has little that is especially Jewish in it. Its morality is the ideal morality of the human soul, and not of any nation. This has carried it over the world. It suits one nation as well as another. The differences between Greeks and Africans, between Celts and Teutons, wide and manifold as they be, never interfere to prevent the adoption in common of the one religion which speaks equally to all. When Islamism or Judaism—when any other religion has manifested a similar universality, it will be time to ask whether its Inspiration is comparable to that of Christianity in truth, clearness, and comprehensiveness."

"You have made me a Christian!" exclaimed Armand, throwing himself into Frangipolo's arms.

(To be continued.)

RAIN.

"A MISERABLE DAY." The rain is beating at the windows; the busy traveller, who must not stay at home, is drenched; the townsman splashes along the muddy streets, crestfallen and dejected. Rain always makes him "low-spirited;" everything is so dark, cheerless, and inconvenient. "A miserable day" it is, if we look only at the muddy streets, the water-darkened walls, the opaque strip of sky between the rows of houses, the streaming window, and the dripping umbrella.

But have you been abroad into the field or the garden? Why, then, do you not see how the warm wind and life-giving moisture have called forth the life of the race of vegetation, our fellow sojourner in this planet, with life unlike ours, dimly apparent to us, but not dim to itself. See how the buds have leaped sharply forth to meet the elemental water, deftly handed to it in crystal drops; how the plant drinks in the draught, and is alive again. Spring has shed her glad shower of green upon the sad nakedness of winter, and the alien eye of man rejoices for the sake of his green companion. Nay, your own cheek is losing its paleness—in you, too, the life-giving wind is mingling with your blood, and you feel the advancing year in every awakened fibre. It is a glad day, this fresh and balmy day of April.

"A miserable day" is it, even to you imprisoned in some town? What, man, have you forgotten how these things are going on over the face of the earth to which you were born? Is there no greenness in your memory. "Miserable!" what, have you not awakened once more, by the blessing of God, to the life about you? Has no kiss of affection visited your life, or no hope of it? Are you alive, and do you not live in others? If so, indeed most miserable. But you who read are not of that downcast and abandoned race. Even if you are toiling, it is for those you love; and if the flesh winces under the strain of work, the ready heart recalls its memories and its hopes, and you are strong again—and glad. The troubling of the rain sings to you the tale of the varied blessings which visit you wheresoever, and you bless the stream that comes round again in its certain—uncertain course, bearing life, health, and gladness to the world you love.

Miserable! is there any remnant of that feeling in your heart for the sake of this blessed rain? Can it soak into theasket of life within your warm breast and there dilute the ruddy treasure? What is it renders you so weak to enjoy the circle of life? Is it "Business" which makes a slave of you, and has made you degenerate? Why, then, in God's name, rise up, man! and be no longer a slave: master this Business, and make it your servant not your tyrant. Take counsel with your fellow men dwelling in towns to that end; bind down not-omnipotent Business and force it into some reasonable space of time, as your more rational fellow-workmen of the factory classes have done. Conquer from the day some remnant space for life; go forth, then, and see if the glad rain can make you,—finite and transitory,—miserable in presence of the Eternal and Universal. Rather glad, grateful, and strong to serve.

THE LYRIC DRAMA.

THE operatic events at Her Majesty's Theatre have been chiefly confined at present to the reappearance of well-known favourites in well-known music, if we except the début, and triumphant success of Mademoiselle Ferraris, the young Neapolitan dancer, who, in one short *pas de deux* with M. Charles, fairly established herself in the highest grade, and by the most legitimate means. For perfect mastery over the mechanism of her art, and a winning elegance of style, which seems innate rather than studied, we know of no dancer, save perhaps Carlotta Grisi, who can approach her. We hope that opportunity will speedily be afforded her of proving her powers of action in a new ballet.

The success of Miss Catherine Hayes and Mr. Sims Reeves in the opera of "Lucia di Lammermoor" is one more instance of the fallacy of the cry that "talent" pines in its own country for want of patronage. Operatic audiences seek alone for excellence in the interpretation of a composer's ideas. Where this excellence is to be found they will go, and where it is not to be found they will not go. Artists, therefore, must not rest satisfied with the empty praise of being an honour to their "country"—they must study to be an honour to their art, and they may then command the applause which before they begged for.

The *Edgar* of Mr. Reeves and the *Lucia* of Miss Hayes are already too well known to need comment. Their success on Tuesday evening was most decisive, and we may now look forward with confidence to their united appearance in parts less hackneyed.

On Thursday Madame Sontag returned to us in the opera of "Don Pasquale"; the part of *Norina* admirably displaying her brilliant style of vocalization. She was welcomed most cordially; as was also our old friend Lablache, who sang and acted the part of the amorous Don in his accustomed unctuous manner. We should have a word or two with Lablache on his tendency to ultra-buffoonery, did not "his age protect him."

At the Royal Italian Opera "Masaniello" has been revived, for the début of Signor Tamberlik, of the San Carlo at Naples, who made his first appearance in England on Thursday. The part of *Masaniello* is no great favourite with tenor singers, as it hardly offers opportunity for the display of first-rate powers. Signor Tamberlik, probably, does not aspire to be more than a second-rate singer in a first-rate establishment. He has a nice tenor voice—and though it is deficient in volume and evenness of tone, he makes it effective by the dramatic energy of his style. He achieved a decided success—being encored in most of his prominent pieces, and called for at the termination of the opera. M. Massol was the *Pietro*, and evinced no falling off from his execution of the part last season. It is needless to say that the orchestra and chorus were perfection. The overture, and the "Prayer" in the market-place, were the two most solid encores of the evening.

THE EASTER PIECES.

DRURY-LANE.—Mr. Anderson will not give up Drury's traditions, and with a faith in them truly remarkable in these days, he set forth "Jane Shore" on Easter Monday, to show, we presume, how efficient it was as a bit of pantomime! However, he made amends by "The Devil's Ring," a genuine Easter piece of the old stamp, with magnificent scenery, dresses, and fairy-work, enlivened by some pretty music and good singing. It is a beautiful law of compensation in nature that every Achilles has a heel. The same law applies to enchanters and magicians, only their heels are in their heads—their vulnerable point is imbecility. Truly delightful is it to observe how mighty enchanters are baffled, all their arts frustrated, all their power set at naught by some youthful hero. They have earth, sea, and fire at command; hell itself gives them its "warmest support;" but in vain! they can but scowl and stamp, call up snake-haired, lurid demons, with flashing torches of spirits of wine, and otherwise make great demands upon the "properties"—they cannot frighten the hero, they cannot win the love of the heroine. Mr. C. Fisher in "The Devil's Ring" is an example. He is bound under the severest penalties of annihilation to win the love of Miss Nelson, and how do you think the enchanter sets about it? He has earth, air, water, and fire at his beck. He makes water sprites in pink gauze dance before her—superior sprites even going the length of entrechats in a *pas de deux*—but he forgets to make himself amiable. How could a delicate female think of so truculent a suitor? Are those scowls and stamps the language of love? Could she fondle that terrific beard? Could she love such a Dis-enchanter—such a dusky, spangled Terror? He an enchanter? Why Carnaby Jinks of the Blues, with blonde moustache, and a difficulty in pronouncing the letter "r," would show him a very different and far more effective style of enchantment—and yet Jinks is no conjuror. In fact the enchanter, with all his

power, is a blockhead; and we know very well that the *Minstrel* will carry off the *Princess* and annihilate his spangled rival—know it because the *Minstrel* is a "darling" with a fine contralto voice; and how could Miss Nelson resist that? Through the terrors of fire and water Miss Huddart—we mean the *Minstrel*—passes without once flinching. The way in which she does it we advise you to go and see. Then will your eye be enchanted with some real Easter splendour, and your ear be caressed with some dulcet notes from Miss Nelson, Miss Huddart, and the sprightly, pretty Miss Rafter. You may, perhaps, if critical, wish Miss Nelson would be a little more loving in her fondness and more distressed in her anguish; and you may wish Miss Huddart's noble voice were allied to something like spirit in delivery and energy in acting. But on the whole you will be delighted. One word more: Where, oh! where did Mr. Anderson pick up the male dancer who executes the pas in the first scene? That man is worth going to see. His dancing is the perfection of its kind—but we hasten to add that it is not in ease, vigour, grace, or aplomb that he excels, but in qualities the reverse of these.

HAYMARKET.—The Brothers Brough have missed one glorious opportunity in their piece—it was to make Keeley the *Isaac*, or at any rate, the truculent *Brian de Bois Guilbert*! As the irresistible hero, Keeley would have been irresistible; as the fierce *Templar* he would have been sublime. Not that his *Isaac* of York could be better; but he is thrown away upon it. Except in his accompaniment of "Old clo', old clo', to the 'Si come gentile'" parody, and his singing of "Sam Hall," there was nothing worthy of him. Mrs. Keeley was, moreover, ill suited to *Isaac*. The rich, ripe vulgarity of her style, found no employment. Bland is the crowned Emperor of Burlesque; but in *Cedric the Saxon*, he was somewhat out of his line, which is not the bluff, but the magnificent. Selby's "make up" and acting in the *Templar* were capital; and Miss P. Horton was perfect as *Rebecca*. Her mad scene was a charming bit of vocalization. The burlesque is very amusing; crowded with jokes—ancient indeed, and of the kind humorous from their badness—mirth-exciting from their audacity—and interspersed with some good hits at passing events. The conception of *Isaac* of York as the ancestor of Moses and Son, selling slop armour, is very humorous and that of *Wamba* as a retailer of Joe Millerisms, is not bad—but becomes wearisome on the stage. Nothing could be better than the tournament, with *King John* as Widdicomb and *Wamba* as Clown. The main defect in the piece is, that it is merely a few scenes filled up with jokes and parodies. But we must not criticise such pieces.

THE LYCEUM.—Mr. Pianché has committed an elaborate mistake in "Cymon and Iphigenia." It is the revival of an exploded form of entertainment—exploded because found to be so dull; and the very feeble modicum of satire which has been thrown into it, fails to make it lively. The scenery is beautiful; the dresses recall our grandmother's mantelpieces and the Dresden manufactory; the songs are pleasing but not very charming; and the piece itself "drags it slow length along." There was something satirical in the idea, and it might have been amusing for one scene. But the dialogue is feeble throughout, and somnolence threatened us in almost every part. The best scene was that with Frank Mathews, who played the deaf old woman capitally, and sang the song of "Seventy-two" with great effect. "The Island of Jewels" continues its triumphant career, as the most superb spectacle ever put upon the stage, and it will be the real Easter piece.

THE PRINCESS'S THEATRE.—The new "Tale of Enchantment" called "The Queen of the Roses," is merely a pretext for gorgeous costumes and beautiful scenery; but these are sufficiently well arranged to make a very attractive spectacle. But the story?—Oh, as for that—ask Canning's Knife Grinder!

OVERLAND FROM REGENT-STREET TO CALCUTTA.

THE moving diorama of the overland route to India, from Southampton to Calcutta, which opened this week at the Gallery of Illustration in Regent-street, is by far the best sample of its class that we have seen. It combines the largest amount of artistic skill with the greatest tact in selecting salient points, and the greatest ingenuity in managing the scenic effect. The errors of some previous attempts—in which artists took part, not less able than those engaged upon the present work—have been instructive, and we see the result. There has, however, been an extraordinary union of professional talent and travelled experience in getting up the view: the raw materials have been furnished by Roberts, in sketches from India; by amateurs, in sketches from the Indian Ocean, Ceylon, and the Peninsula; and in costumes from the different countries. The work is executed by Thomas Grieve and William Telbin, for the scenery; John Absalom, for the figures; W. F. Herring, senior, and H. Weir, for the animals. Mr. Stoetqueler supplies a very rapid but intelligible explanation, and so, all the better for being plain and unaffected; considerably helped, too, by a light yet mainly voice.

Of course in the immense extent of ground traversed it is not possible to dwell upon more than the most striking points, and a very proper licence is taken in allowing plenty of time to the contemplation of the characteristic scenes, while the intermediate spaces are passed over with the utmost velocity. Although the exhibition therefore occupies some time, it is, from first to last, animated and interesting. From the docks of Southampton you pass the Isle of Wight with Osborne House; the Spanish coast with its stormy bay, its characteristic barques; Cintra; the Tagus; Saint Vincent and Trafalgar, with a war fleet; Tarifa; Gibraltar, with its amphitheatre town, and excavated galleries; Algiers; Malta; Alexandria; the Mahmoudieh Canal; Boulae; Cairo, with its characteristic wanderers; the Desert, its dying camel, caravan, omnibus station, and mounted wanderers; the Red Sea, with its scriptural memories; Aden; Ceylon; and Calcutta, the city of palaces. Some of these scenes are viewed by night, but mostly in the broad sun of day. In all parts the effect is very striking; in some, as in the ship that passes in the half distance between the spectator and the moonlight, the union of pictorial and mechanical contrivance is complete. You rise from your two hours' session with the feeling that you really have attained something that may pass as a substitute for the experience of the voyage itself.

KAULBACH'S NEW CARTOON.

LETTERS from Munich speak in terms of high eulogium of a splendid cartoon just completed by M. Kaulbach for a new historical picture. The subject is Witkind, the Saxon chief, surrendering to the victorious Charlemagne, and is to be executed in oil on a grand scale for the trustees of the Stadel Institute at Frankfurt. The artists who treat of this passage in history being usually, if Germans, at once Franks and Christians, it is common to see the nation which carried on war for thirty years with Charlemagne represented as a set of idiotic, besotted savages, to whom the southern and the Irish monk, Boniface, had to teach the arts of life. This view M. Kaulbach has departed from, introducing amongst the groups of Saxons, figures of great beauty, with an expression of proud intelligence, while the more prominent

betray by their looks and gestures the rage of disappointed ambition and the dismay attending the conviction of their overthrown nationality. Witkind is represented as cool amidst the tumult of conflicting passions, betraying neither the subservience of a tamed savage nor the excitement of a recent convert. He meets the Frankish monarch as an equal who has been fighting with disproportioned arms, and who has been subdued but is not dishonoured. This is in perfect keeping with historical truth; for we are told that Witkind spent many years of his early life at the Frankish Court, and owed his fame in a great part to the lessons he here learned. As he was doubtless, even while successful, reproached with being fond of Frankish customs, so in this scene the Saxon leaders are represented pointing to him as to the arch-traitor who had ruined his country and betrayed it to a rival race. The historical majesty of the event is indicated by the calmness with which priests are erecting a Christian altar in the place of the old Irminsul, the idol to which, though prostrate in the dust, a group of women and priests are frantically clinging.

SLIGHTS.

THERE are certain insults one can never openly avenge; there are certain pangs under which one must never wince because of their apparent insignificance. I say apparent, for the reality is powerful enough: as the sting of a snake is worse than the kick of a horse. But in these cases the self-love is too proud to betray its weakness; it will not stoop to show its wound, and is deprived of all the balm of "explanation."

A slight is one of these. The self-love is not the less offended because the cause he trifling: the pricking of a pin is mortal if the point be envenomed, and trifles kill affection when they are embittered by the imagination. Yet no one likes to notice a slight—to interrogate the culprit and discover if it were merely accidental, or if, indeed, intentional, because the amour propre is too proud to show its wounds.

THE THREE STAGES OF MORAL JUDGMENT.

YOUTH is cruel and intolerant towards the faults of others, only because it has not learned to pardon its own. Age in its retrospect learns tolerance.

There are three epochs—three stages of development in the sensitive mind. The *one*, when flushed with faith and hope, it contemplates everything in its own bright colours, and the splendour of enthusiasm is shed over life, then the world and the future pass before us but as pageants of the fancy. The *second*, when having ventured into the black and swollen torrent of life, we find it a torrent, not a waveless lake, reflecting cloudless skies: then the mind, on discovering its false estimate, decides, by a natural revulsion of feeling, that all is false and bad; one insincere friend destroys confidence in mankind; the sceptic's sneer finds ready welcome, and to return scorn for scorn is deemed the highest wisdom. The *third* stage is when a truer philosophy, evolved from a more extended experience, teaches that this world is not a vale of blood and tears, neither is it the vision of a dreaming youth; but a world of endeavour, sweetened by exquisite sympathies and unexampled delights, full of sunshine and beauty, of hope and recompense, of rapture and variety:—teaches us that men are not angels, neither are they devils—but *men*: men with manifold shortcomings, wants, errors, infirmities, weaknesses, and prejudices; but having underneath all these tears of sympathy, faculties of pleasure, noble resolves, passionate aspirations, and undying affections; men, who are vicious only because they are unwise; who are cruel only when they are weak. In a word, this philosophy teaches that in the darkest pit of sorrow, though dark as night, there is still a soft light, as of stars, beaming benignly on us.

ENGLISH COMPOSITION BY FRENCH WOMEN.

THE strange mistakes of idiom which foreigners make have caused abundant laughter. A German with whom we were playing billiards once told us that he could play no longer "because my brother treads upon me," i.e., is waiting for me! And a charming young lady of our acquaintance was described by an Italian as "full of delight; she is so *spirituous* and abandoned!" We were once bounding in a German box, at imminent risk of never getting out, when a companion in peril leaned upon our arm and shivered forth this plaint, "Oh, I shall receive a disease." But we have now to treat our readers with a specimen of English composition by a French lady—a poem on the birthday of a friend:—

"Mean showy world clean forgetting
Heavenly hope comfort getting,
You'll be happy this next year's days
Uncompelled vows friend only says."

If that were Greek, how it would task the commentators!

A CHAPTER OF IF'S.

"If is the only peace-maker:—much virtue in if."—*As You Like It*.

THERE is a vast philosophy in IF. This philosophy the reader is at perfect liberty to detect for himself.

IF is the first palpitation of Hope, and the last sigh of Regret.

IF is uttered by the Boy with careless confidence; by the Man with ceaseless reproach.

"We'll have such a game o' cricket," says the boy exultingly, having already in his eye the prodigious "innings" he shall enjoy. "If master gives us a holiday," he continues carelessly.

"I should now be rolling in my carriage," says the melancholy merchant, "if I hadn't dabbled in the funds." Small if?

"I should be hale and vigorous," sighs the dyspeptic, "if I had taken exercise, and had eaten rationally." Trifling if?

"My child would have been a comfort to me in my old age," sighs the weak father, "if I hadn't over-indulged him." Insignificant if?

In a word, on this small IF rests our whole existence; if is the moral and physical foundation of the universe!

"How so?" asks the reader.

If it hadn't been made!

SURAPS OF THOUGHT.

I. Sin is the gate of Sorrow; Sorrow of Doubt; Doubt of Struggle; Struggle of Death.

II. Those brutally frank men who boast of their frankness, slay you alive to keep you from feeling the cold.

III. The highest effort of American intellect hitherto has been to make paradoxes picturesque.

IV. Mathematics or Logic should never attempt to prove that which Intuition proves better.

V. Solitude is necessary to our spiritual health, but it should be a medicine and not a food.

VI. Too much moralizing prevents us from having either great moralists or a heroic morality.

VII. The fear of prejudice is the sign of a weak mind; all strong minds have strong prejudices.

VIII. Odin was said to be the wisest of the gods, because he had drunk out of Mimir's fountain; but for that draught he was obliged to give one of his eyes in pledge; thus he had only one eye. In the same way it is that we often acquire wisdom. By veiling the natural eye, the eye of mere sense and understanding, we acquire a spiritual vision, a celestial intuition, by which we first rise to the possession and the enjoyment of the divine.

IX. When we view the world as Poets, we see it better than it is; as Prophets, worse than it is; as Philosophers, as it is; as Men, sometimes better, sometimes worse than it is, and sometimes as it is. But, as the Poet, the Prophet, the Philosopher, the Man, speak in us by turns, how rash and capricious our judgments will seem, though all the while we are conscious of nothing but sincerity!

HEALTH OF LONDON DURING THE WEEK.

(From the Registrar-General's Returns.)

In the week ending last Saturday, 1167 deaths were registered in the metropolis. In the ten corresponding weeks, namely, the thirteenth in each of the years 1840-9, the average number of deaths was 1054, or corrected for increase of population, was 1150; there is, therefore, an apparent excess of mortality in last week above the average, but it amounts only to 17. The weekly number of deaths has continuously increased during the last month, as the returns which follow, commencing with the first week in March, will show; the deaths were successively 875, 967, 1026, and 1167. Part of the great increase in last return is due to the augmented mortality of diseases that affect the organs of respiration, for in this class the deaths registered last week are 252 (namely, from bronchitis, 113; from pneumonia, 88; from asthma, 29; from laryngitis, pleurisy, and other diseases of the respiratory organs, 22.) This class numbered in the previous week 231; and in both weeks the numbers are much above the average, which is not more than 184. The extraordinary coldness of the weather serves to explain this result. From consumption there were in the previous week, 135, in the last 115; in both there were considerable less than the corrected average, which is about 150. In the epidemic class, small-pox and scarlatina are still less fatal than usual, especially the latter; measles, hooping-cough, and typhus, from which there were last week 19, 44, and 39 respectively, show about the ordinary amount of fatality; 7 persons died of influenza, being an increase; 18 of diarrhoea and dysentery, which is less than in the previous week, but more than the average. But the excess in last return over the weeks immediately preceding is only to a small extent caused by an increased rate of mortality; coroners' cases, many of which were not duly registered during the quarter as they occurred, but were kept in reserve till the end of it, swell the account.

Results of the Registrar-General's return of mortality in the Metropolis for the week ending on Saturday last. The first column of figures gives the aggregate number of deaths in the corresponding weeks of the ten previous years:—

	Ten Weeks of 1839-49.	Week of 1850.
Zymotic Diseases	1838 .. 183	
Dropsy, Cancer, and other diseases of un- certain or variable seat	608 .. 57	
Tubercular Diseases	1947 .. 165	
Diseases of the Brain, Spinal Marrow, Nerves, and Senses	1307 .. 127	
Diseases of the Heart and Blood-vessels ..	319 .. 54	
Diseases of the Lungs and of the other Or- gans of Respiration	1688 .. 252	
Diseases of the Stomach, Liver, and other Organs of Digestion	577 .. 69	
Diseases of the Kidneys, &c.	80 .. 29	
Childbirth, diseases of the Uterus, &c. ..	120 .. 9	
Rheumatism, diseases of the Bones, Joints, &c.	68 .. 9	
Diseases of the Skin, Cellular Tissue, &c. ..	9 .. 1	
Malformations	24 .. 0	
Premature Birth	230 .. 22	
Atrophy	154 .. 32	
Age	603 .. 37	
Sudden	321 .. 52	
Violence, Privation, Cold, and Intemperance	564 .. 96	
Total (including unspecified causes) ..	10457	1165

Commercial Affairs.

MONEY MARKET AND CITY INTELLIGENCE.
CITY, SATURDAY MORNING.

The Consol Market opened yesterday with increased firmness, but it gave way before the close, which was attributed to the unsatisfactory intelligence from Paris. The final quotations were 96 to 1 for the present settlement, and 96½ to 1 for the account. Exchequer Bills were much inquired for, and advanced 1. There was scarcely any change in the foreign market.

The English Funds were very buoyant at the beginning of the week, but have since been gradually, though not seriously, declining. The prices of Consols on Monday reached 94½, and closed firm, after an imposing tendency throughout the whole transactions of the day, which were of considerable amount. On Tuesday they gave way slightly, under an evident depression. On Wednesday the market was again flat, and a further decline in prices took place. Yesterday the market again opened heavy, and business was dull for some time. This depression was attributed to a continuance of a sale of stock, understood to be on account of a leading house in the City. Towards the close of business yesterday a favourable reaction took place, owing to the East India Company's broker buying considerably, and Consols left off firm at an advance of about ½ per cent.

Exchequer Bills have not fluctuated much. The transactions during the week have been tolerably steady at 64 to 67 premium; India Bonds, 88 to 91; South Sea Stock, 105½; Long Annuities for thirty years, expiring in 1860, at 85 88.

The state of the various Bourses on the Continent has, with the exception of that of Paris, been pretty settled and firm. In the French Funds there was a sensible fall on Tuesday, which was attributed to apprehensions of a quarrel between Austria and Prussia on the German question. There has also been a slight decline in the Vienna Bourse, from a similar cause. But their influence has scarcely been felt on our own Exchange.

The transactions in Foreign Stocks throughout the week have been of fair amount, and in some of them there has been a decided improvement. This has been particularly the case with Buenos Ayres Bonds, and Danish Three per Cents., the former having advanced three per cent., and the latter one and

a half per cent., ex div. Mexican and Peruvian have been rather heavy and declining. The rest have remained tolerably firm, at the rates of last week. The following has been the run of prices:—Mexican, 27½ to 28; Peruvian, 68 to 69 ex div.; Deferred Bonds, 26½ to 27½; Equador, 34 to 35; Russian Scrip, 1½ to 1½; Spanish Five per Cents., 18½ to 17; Dutch Two-and-a-half per Cents., 56½ to 57; ditto Four per Cents., 84½ to 85 ex div.

The price of gold has been pretty equable. In London, Paris, and Hamburg, especially, there has been no sensible variation. In Paris the premium has been 15 per mille, and on exchange or share, 25 52½; in Hamburg the price has been 436½ per mark, and the exchange account share 13 10½.

In the Railway Share Market considerable depression has prevailed. Prices generally have been heavy, and gradually declining. This has been the case particularly with Great-Western, Leeds and Bradford, Midland, Norfolk, which have declined from £1 to £2 per share each; Great North of England, North-Western, and Lancashire and Yorkshire, which have declined £3 each; and South-Western and South-Eastern, 10s. each.

The produce markets, which had been closed for the Easter holidays, re-opened on Wednesday. Business generally was dull, and prices looking downwards again rather than otherwise. The Corn Market has also been extremely heavy again, and the late advance in prices has already given way both in London and at the principal country markets. The price of wheat in France has been falling still more seriously, and continues to fall. On Saturday last the general average was 14 for 4s., being a decline of 10c. during the month. It is a lower price than has been known for many years in the country.

There has been a decided improvement in some of the markets of the manufacturing districts within the last two or three days; better prices have been realized, especially at Manchester, and a considerable amount of business has been done, principally, however, in light goods for the Indian trade. In the woollen districts there is not much change.

AVERAGE PRICE OF SUGAR.

The average price of Brown or Muscovado Sugar, computed from the returns made in the week ending the 29th day of March, 1850, is 26s. 7½d. per cwt.

BANK OF ENGLAND.

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Saturday, the 30th of March, 1850.

ISSUE DEPARTMENT.	
Notes issued .. 30,301,365	Government Debt, 11,015,100
	Other Securities .. 2,984,900
	Gold Coin and Bullion .. 16,057,388
	Silver Bullion .. 243,877
£30,301,365	£30,301,365

BANKING DEPARTMENT.	
Proprietors' Capital, 14,553,000	Government Securities (including Dead-weight Annuity) .. 14,418,854
Reserve .. 3,605,230	Other Securities .. 12,367,353
Public Deposits (including Exchequer Savings' Banks, Commissioners of National Debt, and Dividend Accounts) .. 9,571,047	Notes .. 10,849,365
Other Deposits .. 9,526,633	Gold and Silver Coin .. 777,670
Seven-day and other Bills .. 1,060,332	
£38,313,242	£38,313,242

Dated April 4, 1850. M. MARSHALL, Chief Cashier.

BRITISH FUNDS FOR THE PAST WEEK.

	Satur.	Mon.	Tues.	Wed.	Thurs.	Frid.
Bank Stock	Shut	Shut	Shut	Shut	Shut	211
3 per Cent. Reduced	Shut	Shut	Shut	Shut	Shut	96
3 per Cent. Cons. Anns. 95½	96½	96	95	95½	96½	96½
3 per Cent. Anns. 127½ ..	Shut	Shut	Shut	Shut	Shut	—
3½ per Cent. Anns.	Shut	Shut	Shut	Shut	Shut	—
New 5 per Cents.	Shut	Shut	Shut	Shut	Shut	—
Long Annuities, 1860	Shut	Shut	Shut	8 5-16	8 5-16	7 13-16
India Stock 10½ per Cent. 90	Shut	Shut	Shut	Shut	Shut	92
Ditto Bonds	90 p	90 p	91 p	91 p	90 p	92
3 per Cent. Cons. for Acc. 95½	96	96	96	96	96	96
Ex. Bills, 1000l. June 2 67 p	67 p	67 p	67 p	67 p	68 p	69 p
Ditto, 500l.	67 p	67 p	67 p	67 p	68 p	69 p
Ditto, Small	67 p	67 p	67 p	67 p	68 p	69 p

FOREIGN FUNDS.

(Last Official Quotation during the Week ending Friday Evening.)

Austrian 5 per Cents.	75½
Belgian Bonds, 4½ per Cent. ..	89½
Brazilian 5 per Cents.	86½
Buenos Ayres 6 per Cents.	54½
Chilian 6 per Cents.	96½
Equador Bonds	34
Danish 3 per Cents.	70
Dutch 3½ per Cents.	55½
— 4 per Cents.	85½
French 5 per Cents. An. at Paris ..	89.60
— 3 per Cents., March 28	55.50
Mexican 5 per Cent. Bonds	28½
— Small	28½
Neapolitan 5 per Cents.	87½
Peruvian 4 per Cents.	67½
Portuguese 5 per Cent.	85½
— 4 per Cents.	32½
— Annuities	—
Russian, 1822, 5 per Cents.	107
Spanish Actives, 5 per Cents.	17½
— Passive	3½
— Deferred	37½

SHARES.

Last Official Quotation during the Week ending Friday Evening.)

RAILWAYS—	
Caledonian	81
Edinburgh and Glasgow	26½
Eastern Counties	7½
Great Northern	7½
Great North of England	218
Great Southern and Western (Ireland)	26
Great Western	52½
Hull and Selby	98
Lancashire and Yorkshire	32½
Lancaster and Carlisle	51½
London, Brighton, and South Coast	80
London and Blackwall	4
London and North-Western	104½
Midland	36½
North British	8½
South-Eastern and Dover	13½
South-Western	61
York, Newcastle, and Berwick ..	12½
York and North Midland	15½
DOCKS—	
East and West India	141
London	119½
St. Katherine	80½
BANKS—	
Australasian	24½
British North American	42
Colonial	8
Commercial of London	—
London and Westminster	25½
London Joint Stock	17
National of Ireland	174
National Provincial	61
Provincial of Ireland	42½
Union of Australia	30
Union of London	12
MINES—	
Bolton	—
Brasilia Imperial	—
Ditto, St. John del Rey	13½
Cobre Copper	—
MISCELLANEOUS—	
Australian Agricultural	15
Canada	26
General Steam	27½
Peninsular and Oriental Steam ..	79
Royal Mail Steam	51
South Australian	19

OILS, COALS, CANDLES.

Rape Oil	per cwt. £1 19 0
Refined	2 0 0
Linseed Oil	1 12 0
Linseed Oil-Cake	per 1000 10 0
Candles, per dozen	4s. 6d. to 0 5 6
Moulds (6d. per doz. discount) ..	0 7 0
Coals, Hutton	0 17 9
Tees	0 16 9

HAY AND STRAW. (Per Load of 36 Trusses.)	
CUMBERLAND, SMITHFIELD, WHITECHAPEL.	
Hay, Good .. 50s. to 72s. .. 48s. to 70s. .. 45s. to 70s.	
Inferior .. 50 — 65 .. 0 — 0 .. 36 — 50 ½	
New .. 0 — 0 .. 0 — 0 .. 0 — 0	
Clover .. 60 — 87 .. 60 — 90 .. 60 — 90	
Wheat Straw .. 22 — 29 .. 21 — 28 .. 22 — 29	

HOPS.	
Kent Pockets 155s. to 165s. ..	
Choice ditto .. 147 — 232 ..	
Sussex ditto .. 120 — 130 ..	
Farnham do. .. 170 — 250 ..	
POTATOES.	
York Regents per ton 80s. to 110s.	
Wisbech Regents .. 85 — 95 ..	
Scotch Reds .. 66 — 70 ..	
French Whites .. 70 — 75 ..	

HEAD OF CATTLE AT SMITHFIELD.		
	Friday.	Monday.
Beasts	811	3,513
Sheep.....	5130	19,960
Calves	203	95
Pigs	135	194

GRAIN, Mark-lane, April 5.	
Wheat, R. New .. 35s. to 37s.	
Fine	38 — 40
Old	40 — 41
White	40 — 42
Fine	41 — 42
Superior New .. 45 — 48	
Rye	22 — 23
Barley	18 — 19
Malt, Ord.	22 — 23
Fine	45 — 48
Peas, Hog	22 — 23
Maple	22s. to 24s.
White	22 — 24
Boilers	24 — 25
Beans, Ticks .. 21 — 23	
Old	25 — 27
Indian Corn .. 28 — 30	
Oats, Feed	14 — 15
Fine	15 — 16
Poland	17 — 18
Potato	17 — 18
Fine	18 — 19

AVERAGE PRICES OF CORN.	
Per Quarter (Imperial) of England and Wales.	
Wheat	38s. 1d. Rye .. 22s. 6d.
Barley	23 7 Beans .. 24 3
Oats	15 2 Peas .. 25 6

WEEKLY AVERAGE.	
For the Week ending March 30.	
Wheat	37s. 9d. Rye .. 21s. 7d.
Barley	23 6 Beans .. 23 10
Oats	15 2 Peas .. 25 3

FLOUR.	
Town-made	per sack 38s. to 41s.
Seconds	35 — 38
Essex and Suffolk, on board ship ..	31 — 33
Norfolk and Stockton	29 — 31
American	per barrel 21 — 22
Canadian	21 — 22
Bread, 6d. to 7d. the 4lb. loaf.	

PROVISIONS.	
Butter—Best Fresh, 13s. per doz.	
Carlow, £3 10s. to £3 16s. per cwt.	
Bacon, Irish	per cwt. 45s. to 47s.
Cheese, Cheshire	46 — 48
Derby, Plain	46 — 54
Hams, York	60 — 70
Eggs, French, per 120, 5s. 3d. to 6s. 6d.	

BUTCHERS' MEAT.	
NEWGATE AND LEADENHALL.*	SMITHFIELD.*
s. d. s. d.	s. d. s. d.
Beef	2 4 to 3 8 .. 2 4 to 3 8
Mutton	3 6 — 4 4 .. 3 6 — 4 4
Veal	3 4 — 4 4 .. 3 4 — 4 4
Pork	3 4 — 4 4 .. 3 6 — 4 2
Lamb	5 6 — 6 4 .. 5 6 — 6 4

* To sink the offal, per 6lb.

GROCERIES.

Tea, Bohea, fine—per lb.	0s. 1d. to 0s. 3d.
Coucou, fine	1 3 — 1 9
Souchong, fine	1 3 — 1 6
In Bond—Duty 2s. 1d. per lb.	
Coffee, fine (in bond)	70s. to 195s.
Good Ordinary	54 — 54 6
Sugar, Muscovado, per cwt.	26s. 7½d.
West India Molasses,	11s. 6d. to 18s. 6d.

FROM THE LONDON GAZETTE.

Tuesday, April 2.

PARTNERSHIPS DISSOLVED.—Death and Wearing, Liverpool, chemists—Cureton and Ogden, Manchester, makers up—Peel, Holmes and Co., Manchester, merchants; as far as regards T. Peel—R. D. Pugh and Co., Liverpool, watch manufacturers—Pickles and Fisher, Mold-green near Huddersfield, coal merchants—Pentreath and Co., Madron, Cornwall, common brewers—W. Baker and E. Baldwin, Bristol, accountants—Harvey and Son, St. Paul's-churchyard, hotel-keepers—W. H. Brooks and Co., Waterchampton, wine merchants—F. Muston and C. M. Seaman, late of Middleton-square, Pentonville, ladies' boarding-school-keepers—H. Shawcroft, J. Simm, and W. Simpson, quarrymen—E. Dowling and D. Titmus, Warwick-lane, Newgate-street, meat salesmen—Smith and Maddocks, Birkenhead, fruiters—F. R. Gibbs and W. Bosall, Tetworth, Sussex, surgeons—F. Blackham and W. Parnham, Bath, drapers and J. Chapman, Hutton, farmers—C. L. Thomson and E. Tunstall, Liverpool, commission agents—M. B. and E. Heathcote, Stratford-upon-Avon, dealers in fancy wools—B. Nicholson and Co., John-street West, Blackfriars-road, and Jermyn-street St. James's, hat manufacturers—E. Kiton and T. Worth, Stockbridge, Hampshire, plumbers—R. Austin and Son, Manchester, hackney-coach proprietors—Lyne and Rogers, Manchester, makers of clothiers—J. L. Elton, M'Pherson, Leicester, drapers—Kirk and Crooks, Liverpool, brokers—E. Jackson, and A. Smythe, Shad Thames, Southwark, coal merchants—The Glasgow Commercial Exchange Company; as far as regards A. Mitchell.

BANKRUPTS.—DAVID STRAD, late of George-street, Adelphi, to surrender April 6 and May 5; solicitor, Mr. Scott, St. Mildred's-court; official assignee, Mr. Pennell, Guildhall-chambers. Basinghall-street—ANDREW PALMER, Great Hadham, Hertfordshire, grocer, to surrender April 13 and May 10; solicitors, Messrs. Clarke, Bishopsgate Churchyard; official assignee, Mr. Graham, Coleman-street—HENRY SPILLER, St. John's-wood-terrace, St. John's-wood, Slater, to surrender April 13 and May 11; solicitor, Mr. Jaquet, Clifford's-inn; official assignee, Mr. Graham—WILLIAM BAXTER, late of Hungerford, Bath, auctioneer, to surrender April 18 and May 10; solicitors, Messrs. Wright and Kingford, Essex-street, Strand; Mr. Cowper, Newbury, Berks; official assignee, Mr. Edwards, Sankbrook-court, Basinghall-street—THOMAS WILLIAMS, Weaverham, Cheshire, innkeeper, to surrender April 11 and May 9; solicitor, Mr. Green, Northwich; official assignee, Mr. Turner, Liverpool—JOHN CHOWELL, Bath, merchant, to surrender April 17 and May 9; solicitors, Messrs. Lowndes, Robinson, Bateson, and Lowndes, Liverpool; official assignee, Mr. Turner, Liverpool—JOHN YOUNG, Manby, Lincolnshire, innkeeper, to surrender April 17 and May 8; solicitors, Messrs. Ingoldby and Son, Louth; Mr. Blackburn, Leeds; official assignee, Mr. Carrick, Hull—WILLIAM STUBBS, Chapel Allerton, Yorkshire, innkeeper, to surrender April 17 and May 8; solicitors, Messrs. Payne and Co., Leeds; official assignee, Mr. Hope, Leeds—JOHN HOWARD, Leeds, cloth-merchant, to surrender April 12 and May 31; solicitors, Messrs. Bond and Barwick, Leeds; official assignee, Mr. Young, Leeds.

DECLARATIONS OF DIVIDENDS.—Woodd, late of Grafton-street, Tottenham-court-road, lieutenant in her Majesty's 86th Regiment of Foot; first div. of 12s. on April 6, and two subsequent Saturdays; Edward Woodd, late of Grafton-street, Tottenham-court-road, Chelsea, timber-merchant; third div. of 1½d. on April 8, and two subsequent Mondays; Cannan, Birchington-lane—Bolt, Plymouth, wine-merchant; first div. of 2s. 6d. any Tuesday or Friday after April 11; Hernaman, Exeter—Perkins, Devonport, cabinet-maker; first div. of 7s. any Tuesday or Friday after April 11; Hernaman, Exeter—Crook, Plymouth, merchant; first div. of 2s. 6d. any Tuesday or Friday after April 11; Hernaman, Exeter—Corrie, Plymouth, wine-merchant; further div. of 4d. any Tuesday or Friday after April 11; Hernaman, Exeter—Elliott, Plymouth, builder; first div. of 1s. 3d. any Tuesday or Friday after April 11; Hernaman, Exeter—Taylor, Little Horton, Yorkshire, flour-dealer; first div. of 10d. any day on or after April 8; Young, Leeds—Baton and Bateson, Dudley Port and Tividale, ironmasters; first div. of 1s. 5d., and first div. of 2s. on April 6, on the separate estate of J. Bateson, any Thursday; Christie, Birmingham—Davison, Alwinton, Northumberland, carpenter; first div. of 7s. on April 6, or any following Saturday; Wakley, Newcastle-upon-Tyne—Littellwood, Thornyburn rectory, Northumberland, clerk in orders; second div. of 1s. 3d. on April 6, or any subsequent Saturday; Wakley, Newcastle-upon-Tyne—Angus, Berwick-upon-Tweed, glass-dealer; first div. of 1s. 3d. on April 6, on the separate estate of J. Bateson, any Saturday; Wakley, Newcastle-upon-Tyne—Forrester, Whitehaven, mercer; second div. of 3s. 4d., on Saturday, April 6, or any subsequent Saturday; Wakley, Newcastle-upon-Tyne—Hodge, Plymouth, draper; first div. of 3s. 2d., any Wednesday; Whitmore, Basinghall-street—Pavis, Three-colt-street, Limehouse, licensed victualler; first div. of 3s. 10d., any Wednesday; Whitmore, Basinghall-street—Pavis, Three-colt-street, printer; third div. of 3s. 3d., any Wednesday; Whitmore, Basinghall-street—Spinks, Lichfield-street, Soho, timber-merchant; div. of 1s. 10d. on account of first div. of 4s. 6d., any Wednesday; Whitmore, Basinghall-street—True, Downham-market, Norfolk, ironmonger; second div. of 2s. 8d., any Wednesday; Whitmore, Basinghall-street—Bensusan, Magdalen-court, Great Prescott-street, merchant; div. of 4d., on the separate estate, and J. L. Bensusan, div. of 5s., on the separate estate, on Thursday, April 4, or any subsequent Thursday; Pennell, Guildhall-chambers Basinghall-street—Haastings, Lime-street, wine-merchant; div. of 3d., on Thursday, April 4, or any subsequent Thursday; Pennell, Guildhall-chambers, Basinghall-street—Ireland, Lewisham, licensed victualler; div. of 1s. 8d., on Thursday, April 4, or any subsequent Thursday; Pennell, Guildhall-chambers, Basinghall-street—Batt, Old Broad-street, silkman; div. of 1-5d., on Thursday, April 4, or any subsequent Thursday; Pennell, Guildhall-chambers, Basinghall-street—Currie and Telgnette, Mincing-lane, merchants; div. of 1d. and 1-10d., on Thursday, April 4, or any subsequent Thursday; Pennell, Guildhall-chambers, Basinghall-street—Powell, Piccadilly, wine-merchant; div. of 4d., on Thursday, April 4, or any subsequent Thursday; Pennell, Guildhall-chambers, Basinghall-street.

DIVIDENDS.—April 26, C. Lewis, Stangate-street, Lambeth, linoleum-manufacturer—April 25, J. Crisp, jun., Beccles, Suffolk, corn-merchant—April 23, T. Greenhow and C. Foster, Old Street, St. Luke's, and elsewhere, rectifiers—April 30, A. Akhurst, East Malling, Kent, baker—April 30, T. Carter, Reading, jeweller—April 23, C. Potts, Evesham, ironmonger—April 26, T. N. Brown, Fetter-lane, pawnbroker—April 26, W. Fay, Bath, innkeeper—April 24, W. Hand, Mollington, Pembroke-shire, coal-merchant—April 23, R. Spencer, Newcastle-upon-Tyne, scrivener—April 23, A. Uglow, St. Thomas the Apostle, Cornwall, miller—April 24, P. Walker, Stockport, Cheshire, cotton-waste-dealer—April 23, R. Strong, Birmingham, screw-manufacturer.

CERTIFICATES.—To be granted, unless cause be shown to the contrary on the day of meeting—April 26, Spencer, South Bea-

fleet, near Rayleigh, Essex, baker—April 25, Lucas, Aldgate High-street, licensed victualler—April 25, Woods, Portsea, Hampshire, saddler—April 25, Sklener, West Malling, Kent, brickmaker—April 25, Hutchison, Crawford-street, Marylebone, grocer—April 25, Rimell, Hammersmith, timber-merchant—April 24, Kenelm, Bray, Westminster, and elsewhere, licensed-victualler—April 23, Ellis, Cromwell-street, Chelsea, licensed-victualler—April 23, Stead, Bradford, Yorkshire, druggist—May 6, Francis, late of Castle Cary, cornfactor—April 25, Winder, Penlidon, Lancashire, draper—April 25, Harrington, Manchester, commission-agent, and Causton, Nottinghamshire, farmer—April 23, Rothery, Leeds, clothier.

SCOTCH SEQUESTERATIONS.—Christie, Glasgow, accountant, April 5.

Friday, April 5.

PARTNERSHIPS DISSOLVED.—R. Smith and Co., Birmingham, factors—Doyle and Hand, Liverpool—Jones and Evans, Holyhead, drapers—J. and J. Elliott, Sheffield, razor-manufacturers—T. Leeming and G. Richardson, Manchester, attorneys—Kitchen and Marshall, Leeds, stockbrokers—J. and G. Lowthian, Penrith, linen-drillers—Sandford and Bimmer, Liverpool, general commission agents—J. Nowell and S. Hopkinson, Dewsbury, Yorkshire, railway contractors—Sherwood and Booth, Leeds, cloth-dressers—J. Boyd and Son, Welbeck-street, Marylebone, ironmongers—J. Tagliabue and J. W. Zebra, Brookfield, Holborn—A. B. Sheppard and J. M. Dale, Lincoln's-inn-fields, solicitors—J. Millman and J. Overbury, Kingwood, Gloucestershire, and elsewhere, clothiers—Kellett and Pearson, Heckmondwike, Yorkshire, coal miners; as far as regards R. and H. Pearson—W. Elletson and A. Liddell, Poulton, Lancashire, attorneys—F. Higgs and Son, Davies-street, Berkeley-square, builders—Fenton, Jones, and Armistead, Huddersfield, attorneys—F. F. Willis and J. Holmes, St. James's-buildings, Clerkenwell, redsters—J. Somers and A. Willsher, South Island, Surrey, stable-keepers—Clydesdale Banking Company, Union Exchange Company, and Glasgow General Terminus Railway; as far as regards A. Fulton.

BANKRUPTS.—JOSEPH NYE, late of Millpond-way, Surrey, canal, pump-maker, to surrender April 13 and May 11; solicitor, Mr. Jones, Tooley-street, Southwark; official assignee, Mr. Pennell, Guildhall-chambers, Basinghall-street—PHILEMON AUGUSTINE MORLEY, Greenbridge, Staffordshire, iron-manufacturer, to surrender April 24 and May 15; solicitors, Messrs. Motteram, Knight, and Emmet, Birmingham; official assignee, Mr. Christie, Birmingham—WILLIAM WALKER, Mansfield, innkeeper, to surrender April 19 and May 17; solicitor, Mr. Hodgson, Birmingham; official assignee, Mr. Bittleston, Nottingham—WILLIAM GORDON, Gloucester, dealer in Berlin wools, to surrender April 20 and May 18; solicitors, Messrs. Lawrence and Pears, London; and Messrs. Bevan and Bevan, Bristol; official assignee, Mr. Hutton, Bristol—ELIAS BEESON, Tiverton, grocer, to surrender April 17 and May 7; solicitor, Mr. Forwood, Tiverton; and Mr. Turner, Exeter; official assignee, Mr. Hirtzel, Exeter—THOMAS LEWIS, Exeter, boot-maker, to surrender April 17 and May 7; solicitor, Mr. Hooper, Exeter; official assignee, Mr. Hirtzel, Exeter—THOMAS WILLIAM SPENCER, Devonport, draper, to surrender April 16 and May 8; solicitors, Mr. Elworthy, Plymouth; and Mr. Stogdon, Exeter; official assignee, Mr. Hernaman, Exeter—JULIUS, otherwise JULES GEORGE GUYLIN, Liverpool, zinc-worker, to surrender April 16 and May 13; solicitor, Mr. Horner, Liverpool; official assignee, Mr. Cazenove, Liverpool.

DECLARATIONS OF DIVIDENDS.—Townley, Blackburn, cotton-spinner; div. of 1s. 9½d. on Tuesday, April 9, and any Tuesday; Hobson, Manchester—Cocker, Hathersage, Derbyshire, needle-manufacturer; first div. of 6½d. and a first div. of 1s. 1½d. under the joint estate of H. B. and J. Cocker, on Tuesday, April 9, and any Tuesday; Hobson, Manchester—Elliott, jun., Rochdale, Lancashire, chymist; first div. of 2s. 5½d. on April 9, and any Tuesday; Hobson, Manchester—Dawson, Fairford, Gloucestershire, maltster—first div. of 4s. 8½d. any Wednesday; Miller, Bristol—Taylor, Poynton, Cheshire, butcher—first div. of 3s. 5½d. on Tuesday, April 9, and any Tuesday; Hobson, Manchester—Elliott, Frome, Somersetshire, linen-draper—second div. of 2s. 6d., together with a first div. of 7s. 6d., on new proofs, any Wednesday; Miller, Bristol, Bebell, Gloucester, shipbuilder; first div. of 10s., any Wednesday; Miller, Bristol—Lucas, Cardiff, Glamorganshire, general shopkeeper; final div. of 1s., together with the former divs. of 9s. upon new proofs, any Wednesday; Miller, Bristol—Deakin, Liverpool, wine merchant; div. of 2s. 3d. on account of first div. of 12s. 6d., on April 8, and any Monday; Bird, Liverpool—Hewitt, Liverpool, merchant; first div. of 1d., on April 8, and any Monday; Bird, Liverpool—Miller, Liverpool, saddler; second div. of 1s. 8d., on April 8, and any Monday; Bird, Liverpool—Lees, Gorton and Manchester, manufacturer; final div. of 25-32d. on April 23, and any Tuesday; Potts, Manchester—Johnson, Great Winchester-street, merchant; div. of 30s. on the separate estate, and 3d. on the joint estate, on April 11, and any Thursday; Pennell, Basinghall-street—Knobel, Bolton-row, Piccadilly, wine merchant; div. of 1s. 3d., on April 11, and any Thursday; Pennell, Basinghall-street—Slater, Preston, near Uppingham, Rutlandshire, cabinetmaker; first div. of 4s. 9d. on Wednesday next, and three subsequent Wednesdays; Graham, Coleman-street.

DIVIDENDS.—May 2, E. Sewell, Old Bond-street, batter—April 30, W. A. Reeves, Maidstone, cab-netmaker—April 29, T. Rowan, Cambridge, draper—May 1, J. Phillips, Upper Gillingham, Herefordshire, banker—April 26, J. Ellison, Selby, Yorkshire, linen-draper—April 26, A. F. Halliday and E. Faton, Manchester, manufacturing chymists—April 15, W. and S. Hague and W. Shatwell, Manchester, commission agents.

CERTIFICATES.—To be granted, unless cause be shown to the contrary on the day of meeting—April 27, E. and J. Julian, New Beckenham, Norfolk, grocers—May 2, Mullen, Ironmonger-lane, Cheshide, hotel-keeper—April 27, Marshall, Hatfield-street, Christchurch, Surrey, licensed victualler—May 6, Hawkins, Bath, beer-staller—April 26, Glenn, Liverpool, corn-merchant—April 29, Rodgett, Blackburn, iron-founder—April 30, Knight, Lancaster, tea-dealer—April 26, Gibson, York, licensed victualler—April 26, Don, Swinton Ironworks, West Riding, Yorkshire—April 26, Bickerton, Newton, Montgomeryshire, flannel draper.

SCOTCH SEQUESTERATIONS.—Smith, Banff, writer, April 8 and 29—The Hon. C. Grimston, Glenmoldart Invernesshire, farmer, April 12, May 10.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTHS.

On the 2d inst., the wife of Thomas Littledale, Esq., Highfield-house, Liverpool, of a son.

On the 31st ult., at Moon-grove, Manchester, the lady of J. Brook, Esq., of a daughter.

On the 30th ult., at Gladwin, Essex, the wife of Algernon Holt White, Esq., of a son.

On the 3d inst., the wife of Frederick Mayhew, Esq., of Chalco-villas, Havestock-hill, and of Gray's-inn, of a son.

MARRIAGES.

On the 2d inst., at the Church of the Holy Trinity, Paddington, by the Rev. G. Maddison, Eben Kay, Esq., M.A., barrister-at-law, to Mary Valence, youngest daughter of the late Rev. William French, D.D., Master of Jesus College, Cambridge, and Canon of Ely.

On the 3d inst., at the Church of the Holy Trinity, Brompton,

by the Rev. Robert B. Bower, rector of St. Mary Magdalene cum St. Gregory, cousin of the bride, Robert Hunt, second son of the late Rev. Charles Holdsworth, vicar of Stokenham, Devon, to Louisa Beata, third daughter of the late George Edmund Bower, Esq., of the Ordnance, Tower.

On the 30th ult., at St. George's, Bloomsbury, by the Hon. and Rev. Henry Montagu Villiers, Daniel Elliott Hedger, Esq., of Lloyd-square, younger son of George Hedger, Esq., of Russell-square, to Emma, youngest daughter of Samuel Linford, Esq., of the Wandsworth-road.

On the 2d inst., at St. Peter's Church, Eaton-square, by the Hon. and Rev. George Bridgeman, Henry Fox Britton, Esq., to Selina, only daughter of the late Hon. Orlando Bridgeman and Lady Selina Bridgeman.

On the 2d inst., at Liverpool, William Gibson, Esq., of Kirby-green, in the county of Lincoln, to Miss Lucy Brydges, of Edge-hill.

On Thursday, at the church of St. James's Piccadilly, by the Bishop of London, John Battersby Harford, Esq., eldest son of A. G. Harford Battersby, of Stoke Park, Gloucestershire, to Miss Marie Bunsen, daughter of the Prussian Minister and Madame Bunsen.

DEATHS.

On the 29th ult., Mrs. Finch, wife of John Finch, Esq., of Sir Thomas's-buildings, Liverpool, after an union of forty-five years.

On the 1st inst., in the 73d year of his age, Michael Ashcroft, Esq., of Bank-hall, Kirkcaldy.

On the 30th ult., Anne Elizabeth, the wife of William Hishop Clarke, Esq., of 33, Notting-hill-terrace, and No. 4, New-square, Lincoln's-inn.

On the 31st ult., at his residence, Tavistock-terrace, Upper Holloway, Charles Ward, Esq., one of the clerks of accounts of the Court of Chancery, in his 36th year.

On the 1st inst., at Sloane-street, Chelsea, Dr. W. P. Lauder, M.D., &c.

On the 1st inst., at Brighton, aged 6 months, Bruce Hammond, the youngest child of Robert Francis Jenner, Esq., of Wenloe Castle, Glamorganshire.

On the 31st ult., at the residence of her brother, 24, Chancery-lane, Emily, eldest daughter of Mr. George Read, 284, Strand, and late of Badingham, in the county of Suffolk.

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